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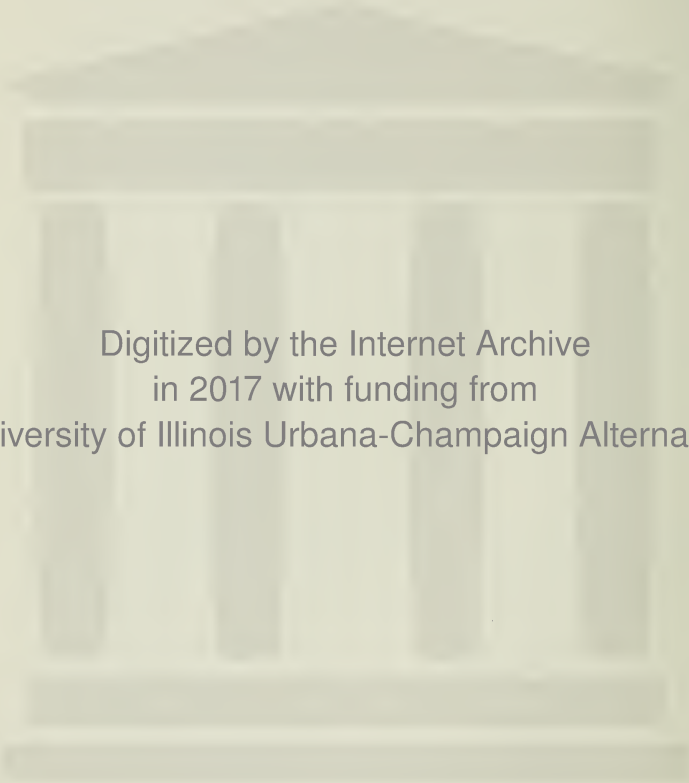
THE INAUGURATION OF PRESIDENT FLINT

NOVEMBER 19, 1915



MOUNT VERNON, IOWA
DECEMBER, 1915

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PRESIDENT CHARLES WESLEY FLINT

THE INAUGURATION
OF
CHARLES WESLEY FLINT

AS PRESIDENT OF
CORNELL COLLEGE

NOVEMBER THE NINETEENTH
NINETEEN HUNDRED AND FIFTEEN



MOUNT VERNON, IOWA
DECEMBER, 1915

PROGRAM OF EXERCISES

INAUGURATION DAY PROGRAM.

At 9 o'clock. In the Library.

Informal gathering of Delegates and Official Guests, for registration and greetings.

At 9:30 o'clock. In the Library, College Hall, and South Hall.

Formation of the groups for the Academic Procession.

At 10 o'clock. In the Auditorium.

The Inauguration Program.

James Elliott Harlan, LL.D., Ex-President of Cornell College, presiding.

Organ Prelude, Phantasie in A Major Rheinberger
Processional Hymn, "Go forward, Christian soldier," Tuttle

Invocation: By Marion Richardson Drury, D. D., President of Leander Clark College.

Morning Hymn Henschel
The College Choir

Presentation of the Keys and Charter to the President-elect: By Erastus Burrows Soper, LL.D., President of the Board of Trustees

The Choral Benediction Lutkin

The Charge to the New President: By Edward Thomas Devine, Ph. D., LL. D., member of the Board of Trustees, Professor of Social Economy in Columbia University.

Inaugural Address, "The College Atmosphere": By Charles Wesley Flint, D. D., President of Cornell College.

Hymn, The Lord our God alone is strong, Winchester

Benediction: By David Morton Edwards, Ph.D., President of Penn College.

Response, The Sevenfold Amen Stainer

Recessional Hymn, The Church's one foundation..... Stone

Organ Postlude, Grand Chorus Sonata No. 7, Guilman

At 12:15 o'clock. In the Gymnasium.

Luncheon, followed by Addresses.

Hamline Hurlburt Freer, LL. D., Acting President of Cornell College, presiding.

Responses:

For the State of Iowa: By George W. Clarke, A. M., The Governor of Iowa.

For the Schools of Iowa: By Albert M. Deyoe, A. M., State Superintendent of Public Instruction.

For the Alumni: By Nancy Jennette Carpenter, A. M., Professor of English in Iowa State Teachers College.

For the Church in Iowa: By Hugh D. Atchinson, D. D., Pastor of Saint Luke's Methodist Episcopal Church in Dubuque.

For the High Schools: By Abigail Stone Abbott, Principal of the High School in Cedar Rapids.

For Colleges and Universities: By Caleb Thomas Winchester, L.H.D.,
Professor of English Literature in Wesleyan University, Conn.

For the Colleges of Iowa: By John Abner Marquis, D. D., LL. D.,
President of Coe College.

For Colleges of the Methodist Episcopal Church in Iowa: By
Richard Watson Cooper, D. D., Litt. D., President of Upper
Iowa University.

At 3:30 o'clock. In the Auditorium.

Educational Program.

William Fletcher King, D. D., LL. D., President Emeritus of Cor-
nell College, presiding.

Organ Prelude, Sonata No. 6 Rheinberger
Anthem, Praise the Lord, O Jerusalem Maunder

Addresses:

"A Neglected Field": By Albert Baird Cummins, LL. D., Mem-
ber of the Senate of the United States.

"The College and Religious Leadership": By Charles Macaulay
Stuart, D. D., Litt. D., LL. D., President of Garrett Biblical
Institute.

"The College of the Pioneer": By Thomas Huston Macbride, Ph.
D., LL.D., President of the University of Iowa.

Prize Song (Die Meistersinger) Wagner
Mrs. Frank Shaw

"The College Spirit": By Richard Pinch Bowles, D. D., LL. D.,
President of Victoria College, Toronto University, Ontario.

"Liberal Studies": By George Edgar Vincent, Ph. D., LL. D.,
President of the University of Minnesota.

"The College as a Humanizing Influence": By Francis John Mc-
Connell, Ph.D., LL.D., Bishop in the Methodist Episcopal Church.

Evening Hymn Reinecke
Mr. John L. Conrad and the Choir

Organ Postlude. Torchlight March Guilman

At 8 o'clock. At the President's House.

A Reception to Delegates, Guests invited to the Inauguration, the
Board of Trustees, the Faculty, and the Alumni.

PROGRAM OF INAUGURATION WEEK.

Sunday, November 14. Founders Day.

At 10:45 o'clock. Educational Addresses in the Churches.

At 4 o'clock. Address by Rev. Edwin A. Schell, Ph. D., D. D., Presi-
dent of Iowa Wesleyan University. In the Auditorium.

Thursday, November 18.

At 9 o'clock. Fall Meeting of the Board of Trustees.

At 8 o'clock. Reception by the College and Community to Presi-
dent-elect and Mrs. Flint. In the Gymnasium.

Friday, November 19. Inauguration Day.

Saturday, November 20. Home-coming Day.

At 10 o'clock. Home-coming Rally. In the Auditorium.

At 12:30 o'clock. Luncheon given by the College Guild. Gymnasium.

At 2 o'clock. The Grinnell-Cornell Football Game.

INDUCTION SERVICE, AND ADDRESSES

Delivered at the

INAUGURATION OF CHARLES WESLEY FLINT, D. D.

as President of Cornell College.

The formal inauguration of Charles Wesley Flint, D. D., as President of the College, occurred in the Chapel Auditorium, at ten o'clock, on the nineteenth of November, nineteen hundred and fifteen.

James Elliott Harlan, LL.D., Ex-President of the College, presided.

Prayer was offered by Marion R. Drury, D. D., President of Leander Clark College, after which the presiding officer presented the President-elect to the President of the Board of Trustees.

Erastus Burrows Soper, LL.D., President of the Board of Trustees, then inducted the President-elect into office, using the following words:

Dr. Flint: The Board of Trustees of Cornell College having chosen you, Charles Wesley Flint, to be the President of Cornell College, it becomes my duty and privilege as President of the Board to proclaim you the President of Cornell College, to induct you into your high office, and to invest you with all necessary authority for, and to charge you with, the superintendence of the College, its teachers and its students as well as its material interests of no small importance.

In token of this authority and responsibility, I give into your hands the Keys of the College and the "Articles of Incorporation and By-laws," which under the laws of Iowa constitute its Charter and authority to exist and to do business as an institution of learning.

President Flint then responded as follows:

Mr. President and Gentlemen of the Board of Trustees: I accept these tokens of authority and responsibility. With the help of Almighty God, I will endeavor to the full extent of my powers to be true to the trust thus reposed in me.

Following this response, the Choral Benediction, "The Lord bless you and keep you," was sung by the choir, after which Doctor Soper continued as follows:

The Trustees of Cornell College have some definite ideas as to the mission and work of a college, which it seemed proper to them should be communicated to you for your information and guidance, and they have selected Dr. Edward T. Devine, of New York, to perform that duty. It seemed to the Board particularly appropriate that Dr. Devine be assigned that task, not only on account of his being a loyal son of Cornell and a man of national reputation in the educational field, but also on account of his having been chairman of the committee that selected you for the position into which we are now inducting you. I therefore take great pleasure in presenting Dr. Devine, who will represent the Trustees and make known their views and wishes.

ADDRESS BY DR. E. T. DEVINE.

Alone, among the speakers of the day, I have no choice as to the character of my address. I am to charge the incoming president on behalf of the Board of Trustees, with what solemnity I can muster, with all seriousness, but not, I trust, without some sense of proportion, as to his duties as we conceive them to be. This is evidently not the moment for congratulation or compliment. For other tongues the grateful task of praising the living and the dead; for other hours the dulcet phrases of hope and confidence and good will. A sterner muse must help me now to put in living speech, in simple unadorned one-syllabled discourse, not to be misunderstood, such admonitions as no one man on his own authority would venture to give, but which no one deputed for the task may refuse to attempt—so be it his mind is open to be swayed by the soul of Alma Mater, by the spirit of the dear mother of us all whose home is here, but who speaks only by the lips of her loyal children.

Charles Wesley Flint: You were born, reared and educated a British subject and have become an American citizen by naturalization. That you have become American in spirit, loyal not only to those traditions and institutions which in common with our Canadian brethern we have inherited from England, but loyal also to those modifying influences and ideas which, originating or best developed in nations known at this moment as enemies of England, have enriched our heritage and broadened the basis of our national well being; that you are loyal above all to the fundamental American principle, the union of liberty with law, to the standards of our national life and the cherished ideals of our patriotism; that you are an American at heart, though that freedom be bought at the price of some sacrifice, as your wife and children are American by birthright, as your parishioners and neighbors and associations of a dozen years are American, as your fellow townsmen of Mount Vernon and your fellow citizens here in one of the most unequivocally American of commonwealths are American to the last fiber of their being,—this we accept as indicated by your declination of flattering offers from two Canadian institutions on the very ground that you wished to remain in the land of your adoption, and as shown conclusively by your acceptance of our call here to a service which, I charge you solemnly, no hyphenated American—none who has any uncertainty as to his first allegiance, none but a loyal American in the broadest and fullest sense of that term—can faithfully and successfully perform.

You were apparently born and christened and educated a Methodist. In due time you took upon yourself by voluntary adoption the character of Christian as we of Methodism, in full agreement as we firmly believe with fundamental conceptions of the holy Catholic church from the beginning, conceive Christianity to be. By the name

you happily bear, the name of that greatest evangelical poet and hymnist of all ages, that younger brother whose essential if less conspicuous part in the great revival of the eighteenth century no English Wesleyan or American Methodist or Christian of any faith who prefers the substance of religion to its symbols can afford to forget; by the memory of Charles Wesley, student of Christ Church in Oxford, secretary to Oglethorpe in Georgia, and for many a year great itinerant preacher of a gospel for an age of scepticism and wickedness,—I charge you to keep alive in this college sound religious doctrine, as you and other devout students of theology receive it from your fathers; as you interpret it in the light of reason and history, and as you may have the wisdom, courage and grace to apply it to the scepticism and wickedness of your own generation.

The religious atmosphere of this college is not a limitation but a liberating franchise. The words graven on our college seal, "For God and Humanity," express the high goal of our training. There is no broader social program. It is the tradition and the conviction of this college that president and faculty, in order to give this training, must embody in their daily lives the ideals which they hold up before the students. Just as Presidents Keeler and Fellows, in that brief and distant past which most of us know only from hearsay and records, and as Presidents King and Harlan and their associates in the half century, some part at least of which is our precious memory and the monuments of which are round about us, have impressed their lives and principles upon the lives and character of those who have gone out from this institution, which all the experiences of later life have not effaced,—so you in the future will steadfastly impress upon the minds of students that religious culture, that reverence for righteousness, mercy and justice, that spiritual ideal which will insure our boys and girls, whose diplomas bear the seal of the college and your signature, against shipwreck of character when they meet the buffetings of temptation in after life.

You are an ordained minister, a preacher of the word by chosen profession, by a higher call to which you have not been disobedient, by the completed history of successful pastorates and the redeemed lives of your converts. You are an acceptable public speaker from the platform as from the pulpit, at home among the learned and the simple folk, able to express your thoughts and having thoughts worth expressing. I charge you that your highest and noblest thoughts be given to the upbuilding of this college, that your voice be raised most eloquently, your tones be most persuasive, your words most convincing, your sentences ring true whenever and wherever you have an opportunity to plead its cause, to promote its interests.

Other worthy causes will naturally and properly expect your support. Religion and education and good citizenship, temperance and

many a political and social reform will claim your attention. But this college must in itself embody all wholesome reform movements. Her safety must make for the security of education and religion. Her students going forth with high and rational ideals, with noble purposes and well cultivated powers must be expected to work for temperance and all right living. Her influence must so permeate these counties of Iowa and these states of the nation that every officer and teacher who has the good fortune to serve this college may continually rejoice that he has an undivided share in the whole of so great and beneficent an undertaking. That this influence may have its full force and effect, Cornell needs a spokesman of silver speech and golden silences, welcome on every platform, fearless as Ajax, cunning as Odysseus, cautioned, restrained by one wiser than the daughter of Zeus, inspired by the very spirit who revealed to John the new heavens and the new earth, whose sayings were faithful and true. Cornell needs such a spokesman, who will have such personal relations with trustees and faculty, students, alumni and constituents, that his every speech and sermon will give forth the message they would have given, messages to which they themselves make quick response, informed in every part by the spirit of Cornell, revealing here also the new heaven and the new earth into which there must in no wise enter, if you can help it, anything that defileth, or worketh abomination or maketh a lie.

You are familiar, Dr. Flint, with colleges and universities as undergraduate and postgraduate student, as visitor and trustee and preacher. You are no stranger to educational problems. So far as we can discover, you have no ridiculous misconceptions, such as are found here and there as to the long, long thoughts of undergraduate youth and the intricate but still human psychology of professors. Of the first president of Cornell College his biographer says that he was in all respects a large man, commanding and impressive in his personal appearance, and that he was possessed of intellectual gifts and powers that were equally commanding and impressive. The historian of the early years of Cornell intimates that he was elected president chiefly because of his pulpit ability. I charge you that no intellectual gifts and powers, no commanding personal appearance, and no pulpit ability will take the place of close, painstaking and fruitful application to internal educational policies. Cornell demands not only a spokesman but an educational leader, one who commands the respect of scholars, one to whom specialists will look, not indeed for exact knowledge of their own specialties, but for sympathetic understanding and appreciation, for a well balanced judgment on the relative importance of various subjects of the curriculum, for protection against philistinism whether in the board of trustees, in the church, or elsewhere, for a discriminating and courageous voice on their behalf in trustees' meet-

ing, or before committees, or in the faculty itself, or before the students on the college platform, as the need may be.

Never was there a greater opportunity for educational statesmanship than lies before the president of this college, not only in its internal affairs but in the external relations of the college among the public and private educational institutions and agencies of the state. So we have said to you privately in many conversations. So I say boldly in the presence of representatives of our sister colleges. We seek, as they seek, only that the great resources of this most prosperous of commonwealths available for higher education shall be applied with reason and common sense, in a spirit of cooperation and good-will, so as to achieve the maximum results in the upbuilding of character and the increase of learning.

The trustees are confident that you will represent and cherish here among your peers those high standards of scholarship, those scientific methods, that appreciation of letters and art, of sheer intellectual achievement, which are associated with the highest university ideals. We are not a university, and the cultivation of the mind as it is practiced here is subject to the limitations of our financial resources, the age and length of residence of our students. But here, as in Columbia or Harvard, in Toronto or Oxford, in Berlin or Paris, or, as of old, in the Academy's grove or at the feet of Gamaliel, students may be guided into the paths of genuine scholarship, they may catch the inspiration of a love of learning, they may discover what intensive mental application means and may taste its fruits. I charge you that we shall be tolerant of no unworthy standards of scholarship, of no slovenly and shiftless idling, of no absurd excuses for a low intellectual life in this college, based upon our youth—we are more than sixty years old; or our size—we are not a small college; or our poverty—we have an endowment of a million dollars; or our religion—we are of the heroic race of Oxford scholars and circuit riding pioneers.

The trustees have no ambition to compete with our state institutions in the number of students, nor indeed necessarily to make Cornell the largest of the voluntary colleges of the state; but it is our high ambition to make Cornell the best college in the state. Our ambition is to give here the very best mental, moral and physical training that is given in any institution to which Iowa students repair—best in head culture and in heart culture, in scholarship and in moral and spiritual ideals.

Although you are entitled to put Reverend before your name and Doctor of Divinity after it, you are not unaware that a college life is not made up exclusively of those studies which enrich and adorn the mind. You are aware that among the college buildings there is one called a gymnasium, that an athletic field stretches away below the campus, that coaches, as we understand the word, are not in a class

with locomotives and automobiles but belong with professors and presidents, that recreation, in short, is now one of the serious and permanent interests of the college. I charge you that this is with the cordial approval of the trustees and that the recreational interests of the college entrusted to your care are regarded as inseparably bound up with its religious and educational interests. We are concerned that our young men and women shall have plenty of exercise for their physical and spiritual well-being, that any physical defects which they bring here with them may be discovered and corrected, and that each may be brought to pursue a definite course of physical development appropriate to his needs. We are not averse to winning intercollegiate contests or unaware that to lose them after we have done our utmost has disciplinary value. Remote Olympians we may appear in the ardent eyes of youth, but the watery ichor of our sclerotic arteries carries yet, at least, red corpuscles enough to kindle indulgent reminiscent sympathy for the good fights of track, diamond and gridiron. I charge you nevertheless that physical training is not to be directed primarily to the winning of games, but that its prime object is the making of beautiful and healthy bodies, and the cultivation of habits of caring for them so that in after life full and abounding health and well-being shall be the portion of our sons and daughters.

We have a still more fundamental need in view. We are concerned that the spirit of play, of capacity for relaxation, for a wise use of leisure shall be cultivated here quite as much as the spirit of intense application, of hard work. We are well aware that under the normal conditions, this play spirit, this power of reposeful relaxation, comes naturally to youth; but here also there will be individuals whose lives have not been altogether normal, for whom the only alternatives to hard work are unwholesome indulgences. Let it be your task therefore to give sympathetic consideration to the question of the social life of students, to their recreations and leisure occupations, not merely in a negative way, to spy upon them and make them unhappy, to enforce obsolete restrictions upon innocent pleasures, but to give the largest freedom consistent with a sound college life, to discover the real as distinct from the traditional dangers, to listen with an open ear to what the students themselves will tell you, and to be their mediator as you must also on occasion be their judge.

Cornell College has a modest endowment and charges very moderate tuition fees. We have a large body of students and it will increase. To maintain our present position, much more to attain that position which is the natural projection of the glorious history of sixty years, we must secure greater financial resources. It is not our intention that the burden of our financial campaigns shall fall exclusively or disproportionately upon you. Other duties will necessarily absorb much of your energy. But to the unexampled loyalty shown in all

these years by trustees and faculty, by alumni, by citizens of Mount Vernon and the other all too few donors; to the heroic service which President King, President Harlan, Dean Freer and their associates have rendered, we rejoice that we may now confidently expect a new president to bring the reinforcement of original plans, of acquaintance with wider circles, of a fresh enthusiasm and a vigorous faith. I charge you therefore that you are not debarred from giving personal attention to the finances of the college. It is our sincere belief that a dollar invested here in education yields a bigger return than in any other institution whatsoever. If you, sir, share that conviction, you will succeed, we trust, far better than any of us have succeeded in the past in imparting it to givers, actual or latent, whether they live in the East and take tribute from national industries, or live in Iowa and produce such generous wealth that the average per capita possessions of the people far exceed those of the states in which the multi-millionaires dwell. This is not the moment to devise financial campaigns. That you and Treasurer Stuckslager may do at your convenience, but it may not be amiss to suggest that any advice which will bring home to the prosperous farmers of Iowa, active and retired, the spiritual value of deep giving, giving which really cuts into property and income, will not only help to solve our financial problems but will remove a little further their personal risk of subjection to the severe and uncomfortable needle's eye test.

These manifold duties, harassing and incompatible with one another as they may seem, may be translated into one. I charge you, Charles Wesley Flint, President of Cornell College, that you are to study and reflect upon the past history of this college. You will find it in Dr. King's fascinating "Reminiscences," which I know you have already read, in those admirable brief sketches by Dr. Fellows and Professor Norton in the Semi-Centennial memorial volume, in the minutes of the Board of Trustees, so faithfully kept for forty-seven years by that loyal Cornellian, that typical American patriot, Col. H. H. Rood, whose absence moves us with a grief to which we have not had time to reconcile our thoughts; you will find this history in the personal recollections and confidences of the members of the faculty, most of whom are happily still among us, who have wrought the great work made possible by the founders. Master the thought in the mind of George B. Bowman, the the original founder of this college, when he turned the first spadeful of earth that memorable Fourth of July in 1852, and of all those who since then, of their lives, their prayers, their hopes, their fears, their thrilling pride, their quiet uneventful faithful hours, have built this institution. On your knees, theologian, scholar, preacher, man among men as you are, give thanks to Almighty God that you have been called to this succession of the martyrs—no less, of prophets, saints and scholars,—of men and women united in a sacred cause, up-

held by an enduring faith, laying the foundations for those new mansions which we are still to build for the soul of this college. I charge you that all these tasks are one task, to make of Cornell with the loyal co-operation of us all an institution worthy of her foundations and her opportunities, to insure unity and harmony, growth and continuity, the conservation of old resources and the discovery of new and greater resources. Expect the loyal friendship, in time to come the affectionate loyalty of us all. Demand our service for Cornell and we shall not disappoint you. On behalf of the Trustees I call upon the faculty and the students, the guests of the day and all friends of Cornell College to look upon their new president and to pledge him their continued, unstinted, and enthusiastic support as he pledges to us this day for Alma Mater, his consecrated, unstinted and enthusiastic service.

Long life to you, Charles Wesley Flint, President of Cornell College.

THE COLLEGE ATMOSPHERE.

President Flint's Inaugural Address.

No two colleges, as no two men, are exactly alike. In general form and physiognomy men are alike, in character or spirit they are as diverse as the antipodes. In equipment, endowment, curriculum and credits, colleges differ somewhat, but they differ far more in college atmosphere and college spirit.

To this distinguished and differentiating factor I wish to address myself this Inaugural morning. All temptation to define or eulogize education, to justify or glorify the small college, to defend or amend the denominational institution, is resisted. Materialities and tangibilities are taken for granted. They have been, or they can be, spread out and exhibited: campus and buildings, library and equipment, endowment and income, faculties and their degrees, curriculum and requirements, even alumni success and standing. More important than these are the intangibles of a college, the more or less vague and yet pervasive and influential combination of conditions, attitudes, ideals, expectations, and exhalations which make up the college atmosphere; this is the subject of the morning—a subject, by the way, sufficiently elastic to include a multitude of considerations.

Not, then, to educational theories, nor to pedagogical methods as such, nor to college organization and administration, do I ask your attention, but to that enveloping, permeating atmosphere of a college, attempted expositions of which in the catalog sound cantish, unseen except in its results, elusive to analysis, defying any description, yet actively fashioning unawares.

Of the tangible things, including the curriculum, the student may appropriate more or less; but of the atmosphere he must imbibe; in it for four years he lives and moves and has his being. Neither by election nor rebellion can he avoid it. Its importance in the student life is primary. The invisible radiations from the character, disposition and spirit of the mother in the home have an effect on a child's disposition more than all commands, precepts, and disciplines combined; so with the Alma Mater. Given a live, appropriating soul, what wonderful aesthetic results may come from gazing one hour a day in a great art gallery, or listening to worthy productions of musical masterpieces; what literary development from one hour a day with the great classics! Given live, appropriating souls—and to a college they are given,—and what results will flow from a college atmosphere breathed twenty-four hours a day for two hundred and fifty days a year for four years! It means much for weal or woe to merely "rub against the college walls."

This academic atmosphere is a composite result of many elements and influences—the insistence or expectation of the trustees, the am-

bitions and hopes of the alumni, the personality and lode-star of the President, the attitude and the aims of the faculty individually and collectively, the traditions and ideals of the student body successively transmitted, the desires or demands of the patronizing institutions or population. What we have called the tangibles of the college are, of course, not unrelated to the atmosphere; these are mutually determining.

What should be the constituents of this atmosphere in a worthy college? Making no pretence at any exhaustive analysis, we select and label for consideration but four: the atmosphere of scholarship, the atmosphere of ideality, the atmosphere of practicality, and the atmosphere of spirituality,—furnishing, respectively, real seriousness, worthy objective, reasonable awareness, and true perspective.

The “sine qua non” of a college is a scholarly atmosphere. This is the period consecrated to the soul’s faculties, their unfolding or educating. Other considerations are essential; these faculties are immersed in a body with a most vital community of interest, and this indissoluble partnership is related perforce to similar partnerships in the social and economic world. The college is primarily for the intellectual senior partner, and provides for all other interests only as his servants. The attention to these, because they are servants of the soul, has tended to over-attention. The secondary has competed dangerously with the primary; the means has threatened to eclipse the end. Athletics ought to be appreciated; their benefits root in, and ramify among, the nerves of the soul as well as the muscles of the body, but we are not yet ready to permit students to major in athletics. The social, business and quasi-business organizations of the student body furnish admirable training for the social and economic world, but in a cultural college they cannot count as a major.

College critics are ever with us and grateful indeed should we be for the public interest which makes it journalistically profitable for their perpetuance. The point of much of their criticism is that the college course is regarded as a task—so many “credits” or “units” or “hours” to be added up toward a total, so many classes to attend, so many minutes or hours to be spent in preparation, so many pages to be read; that the student’s attitude toward the course is like the attitude of a laborer to his daily round—something to be abandoned and dismissed from thought and discussion as soon as the absolute and inescapable minimum requirement has been met; that any discussion involving intellectual activity is tabooed as “talking shop”; that student conversations are largely on the “movies,” baseball or football, while the voluntarily-chosen reading, if any, would hardly classify as scholastic; in short, that the scholarly atmosphere is lacking. The loafing-hour discussions or impromptu debates of older college days

on subjects worthy of a college atmosphere, and the library withdrawals, for recreational research and private pleasure, of books worthy to be in the course, are not general enough to indicate that a genuine interest in scholarship permeates the student body. To that extent to which the critic's point is well taken, his protest cannot be too loud. No increase in quantity or intensity of curriculum, no proclamation of Trustees or President can cure such conditions. It is one of the college intangibles, an atmosphere, which in some way the college must regain and maintain in purity.

No matter how well balanced the requirements of the course of study and how wisely articulated the electives, if the course is regarded only as a task, the college will enroll students but not graduate scholars. If the acquisition of a certain amount of knowledge and information were the full aim and end of education, this would not be so deplorable, but even the pure acquisition theory of education would be caricatured by such a performance. No one theory of education contains "the truth, the whole truth and nothing but the truth" of the ideal education. The cultural ideal of an enriched mind, knowing what is most worth knowing, and the disciplinary ideal of an empowered intellectual engine, capable of turning shafts for machines of various purposes, are not mutually exclusive. The material worked upon should be both worthy of acquisition and profitable for training. Acquaintance with the achievements, ideals and methods of other races, past and present as well as your own, can be obtained in the same process that trains the mental machine to keen acquisitiveness and fine ability to see, see into, see around, and see through. Such a process is indispensable to the best practical education and highly profitable as a preparation for professional specialization. The college aim is discipline, a trained mind, alert, appreciative, apt, and applicable, but the material used in training should be the best available, the most worth knowing.

A man of searching, impartial, balanced discernment; a man of alert anxiety to know, to know how, and to know how he may know; a man on the "qui vive" to find and appraise new truth, and of agile ability to relate and apply it,—is not born and bred in other than a pervasive scholarly atmosphere. Mere doers of tasks, followers, imitators, helpless automatons, spongy absorbers, may be produced by conformity to the lordship of a course of study; but leaders of men, independent thinkers, discoverers, and inventors, incubate only in the scholarly atmosphere of the college where the course of study is regarded as an opportunity, not as a task master. Four years of complete immersion in scholarly environment and complete identification with scholarly ideals are none too long to grow a life-long, omnivorous acquisitiveness, and a life-lasting habit of personally grappling with, critically working over, and independently applying, all forms and phases of truth encountered or extracted.

Many forces combine to make or destroy such an atmosphere. It is difficult to maintain it where the avowed or actual standards of "success" are measurable by money income or student statistics. When the administrative authorities are openly or secretly pleased mainly with the bulk of the college body, when the freshman comes to college conscious of being a prize won by appeals and inducements sub-scholastic,—it is difficult if not impossible for such a school to be scholarly. There is a limit, also, to the number of students "a college can, with its existing faculty, resources and laboratories, teach—not admit and handle, but actually teach;" and blessed is that college that knows its limit.

The haste of our strenuous age, the desire to "get-learned-quick," the impatience to get out into the work-a-day world—all a by-product of our money measure of utility,—is a further vitiator of the atmosphere of scholarship. Newspapers have featured the feat of constructing a complete church building or a complete house in a day. That is possible with the putting together of inanimate material, but the time element is inexorable in the matter of life and growth. No amount of preparation can grow an oak in a day; a full-fledged mushroom comes quicker, but there is a minimum limit to its forcing. Generally the higher the order of life the longer the process. Mental development, the finer and higher order, though hastened by expanding psychological knowledge and pedagogical skill, requires due time. Undue haste jars discordantly and destructively on a scholastic environment.

Nor must the Christian college in its zeal for Christianity forget that the primary and essential requirement of a college is scholarship. Pseudo-sanctification can never be a substitute for serious scholarship; real sanctification requires real scholarship. Goodness can not compensate for shoddiness. Colleges do not exist primarily to make men Christian, but to make men scholars: the Christian college aims to do this under conditions which conserve and promote the personal Christian life; positively, through ideal environment and personal effort; negatively, by guarding against subversive attitudes and examples. President and professors may, and in a Christian college will, personally, be more anxious about having their charges Christian than having them cultured, but officially as educators their great concern is full-rounded culture. Sectarianism would, of course, be equally destructive of real scholarliness by its stifling narrowness, but it is hard to conceive of a school of even collegiate pretenses to-day being sectarian. Certainly no Methodist school could be of that narrow caste. Anyone acquainted with Methodist origins and ideals knows neither school nor individual can be sectarian and Methodist. Historically they are contradictory terms.

Probably nowhere is the right atmosphere generated more decid-

edly than by the faculty. Knowledge of his subject, grasp of his department is assured with the very title professor. To say there cannot be a high intellectual atmosphere with unqualified teachers is to utter a foolishly obvious truth; but to assume there will be a scholarly atmosphere because you have men of high scholarship filling the various chairs is as foolishly erroneous, if not as obvious. To ensure such result, first, must be added overflowing enthusiasm for his subject, a contagious appreciation, approximating devotion, which will woo the students to the same scholastic shrine; second—since a reclusive researcher, if he be no more, though a scholar, is not a scholar-maker,—a teacher must be aware of more than his own specialty and have a measure of breadth as well as focus to his culture if he is to be an inspirer of men. A third requirement is an interest in his students, a desire ranging from eagerness up to a passion to see his students unfold intellectually. A teacher less completely equipped but vitally interested in, and anxious for, his students' awakening and development will do far more to create the atmosphere of scholarship than one more learned and scholarly who feels the student is but a necessary nuisance and regards his class schedule as a time-table or program and the Alpha and Omega of his obligation. The development of the sciences of psychology and pedagogy has emphasized by revelation and contrast the importance of pedagogic skill. Efficiency experts have pointed out our awful wastefulness in industries by imperfect adaptations in method; but perhaps nowhere have the revelations and resultant corrections been greater than in the educational field.

Of course it will be difficult to get all students to go to the class room with the same zest as to the athletic field; but is a similar attractiveness, enhanced with a consciousness of its higher worth, an impossible ideal? The tug and pull of the secondary interests of college life must be in some measure offset by such improvement in methods of teaching, such application of pedagogical ingenuity, as will make the subjects taught as fascinating as athletic contests, so that desire to win, to conquer, to achieve, to overcome, will eclipse all thought of mental discipline or culture while most promoting it. This is the most hopeful line of advance to win back our schools to scholarship. The Bachelor's, Master's, or Doctor's degree testifies to acquisition and discipline of mind, but is no guarantee of power to impart or educe. Professional training must supplement knowledge. To say the students are mature enough to give voluntary attention and too old for the seductive arts of pedagogy is not a sufficient truth to cover methods of teaching which kill, instead of create, interest. Natural ability often compensates; experience will sometimes qualify; but professional training in the science of education or some equivalent must supplement the knowledge of the subject.

Of course the student has some responsibility for the creating and

maintaining of the scholarly atmosphere. He is old enough to be actively concerned. In him will it become manifest. By some means our youth must be inspired to choose more consistently combinations of courses which will minister to their largest development rather than to choose the most congenial courses for easy credits. Protests against a mechanical system of credits for graduation, or mathematical estimates of graduating efficiency and sufficiency, and the demand for more real significance to the faculty vote on graduation, or for a more searching all-round final test of fitness for a degree, and the tendency to recognize quality as well as the quantity of work done,—are the result of the conviction that the completion of required hours and recording of required credits are not always an index of scholarly attainments or even scholarly tastes. But to go to the root, the student's attitude toward his work must be changed from the effort to get credits to a desire for mastery and grasp. Cooperating with his teachers he must strain and stretch his mind at intellectual tasks as he does his body in the track meet or athletic contest. Let there be a toughening of intellectual fibre; let us have more ruggedness of intellectual life, a desire to tackle hard tasks and a passion to master difficulties.

Oh for a sensitiveness and shame over mental leanness, flabbiness and clumsiness! May pride in well-knit, quick-responding intellectual muscles provoke intellectual ardor, serious purpose, concentration of effort, thorough training and studious application!

The college atmosphere should be an atmosphere of ideality. The college age is the youth's season of visions, his period of air-castle building, of ideality almost to the degree of absurdity. So it should be. A college properly functioning will be a hot-bed of idealism. Every June the cartoonist and jokesmith feed upon the feature—the confident youth, crowned with a cap, armoured with academic garb, with a sheepskin sceptre in his hand, stepping forth to reform, revise, or revolutionize all the world and Mars too if the opportunity opens. So they cariaature college idealism. God forbid the day should ever come when cynicism supplants idealism. That college has failed as a college whose graduates do not step forth with an exuberant, hopeful, yes, even impractical idealism, which expects to seriously revise society. Cursed be the cynicism sneering at Gareth's vows and Gareth's idealism. Let our youth aim to be great; they will be exalted:

“ 'Tis not what man does which exalts him,
But what a man would do.”

Let them aim to be kings by the Divine right of kingly service; what boots it if the world fail to crown them:

“Though the goal I may not see,
This thought will always comfort me,
I will be worthy of it.”

There is hope for an impractical idealist; the world will soon ballast him. There is no hope for a cynical realist; the world will soon submerge him.

The college should continue to develop an alert and agile, but purified and sanctified imagination, which makes the future "alive in the present, not like a ghost but like a leader." Such an imagination is as valuable in life as trained reason. This it is which makes discipline delightful and drudgery tolerable. This it is that discovers and invents, perseveres and sustains. It gives form to, and puts before us, what ought-to-be to shame what is. It draws the various elevations of the political, social, and spiritual buildings upon which we must labor, even detailing with diagrams the plans and specifications.

To preserve this atmosphere, the professors must have much of the grace of idealism. It may sound like educational heresy to say that the instructor should be more interested in the men and women before him than in mathematics, the classics, economics, or his own particular "-ics," but the alumni he has thereby helped will never burn him at the stake. The subject studied may be the supreme thing in the graduate school, but the student studying is the supreme concern in the undergraduate department; here it is what can be done for him by the department, not what he can do for the department. Educational synecdoche, as a faculty failing, must be avoided—namely, absorption in educating mental powers, inquisitive and acquisitive, to the point of eclipsing the larger purpose and complete life of the student.

"Know not for knowing's sake,
But to become a star to men forever."

This idealistic atmosphere, providing an inspiring objective, serves the college course, and in turn should be fed by it. That objective is found no longer in the daily, monthly or semester tests, no longer in credits or degree, but out beyond all these, in the world that idealism brings near and makes real. The student is oriented with the world's needs and opportunities. He seeks not merely to know the world that he may adapt and accomodate himself to it, but he seeks to know its status, its deficiencies, its needs, its possibilities, that he may serve it, that he may adapt and mould it to his ideals. He is to be a world-moulder and not world-moulded. The world is only in the making, still plastic, still evolving toward the ideal of the Great Idealist; and the student of the college with the atmosphere of idealism seeks to get the designs of the Architect from the Divine trestle-board, that he may build thereby. So aspiring, he is most truly a scholar in the making. Carlyle claims that, "In the true literary man there is thus ever, acknowledged or not by the world, a sacredness; he is the light of the world, the world's priest guiding it like a sacred pillar of fire in its dark pilgrimage through the waste of time."

The modern emphasis is enhancing this objective. Professor Cumberly has directed attention to the fact that in the changing conception of education the school's gaze is now outward instead of inward, preparing citizens for the complex life of to-morrow as well as acquainting them with the knowledge and accumulated experience of the past—educational sociology supplementing educational psychology. This is in harmony with a similar shifting of emphasis in many spheres. The new social motive, with enlarged ambition and opportunity to serve, is spreading everywhere. It is true in the church. Individual salvation is being wisely supplemented, though in some cases unwisely supplanted, by social salvation. The Salvation Army, a great evangelistic movement originally, is now becoming more widely known for its philanthropies—its dinners, farms, homes, employment agencies, etc.—than for individual evangelization. This new motive ripens rapidly in the atmosphere of idealism, the college atmosphere. A young man who was a senior in an eastern college—one of the keenest, brightest and most balanced men of his class—in response to my question, "What are you going to do?" replied, "I am not exactly sure; but I have decided on one thing, not to go into a money making line; but I am going to give myself to something which, while furnishing a livelihood, will give me a direct chance to serve society." He is of the type. The college of the idealistic atmosphere trains the youths to find themselves in others, and sends them forth able to lift more than their own weight in the world uplift.

President Thwing has said, "A democratic and prosperous people does need the constant inspiration of the highest ideals, and a constant incoming of strength other than intellectual." There is no danger of pouring too full a stream of leavening idealism into this materialistic face-to-the-ground age. The college which is turning out mere money grubbers is hanging millstones about the neck of civilization.

The nation has the right to expect, and the need of the hour demands as the product of idealism from the college, priests and prophets of higher things. Whence national idealism, whence national aspirations, if not through the chosen youth of the colleges of the land? The college-trained idealists are the centripetal force of national life; the pragmatic utilitarian, mercenary product of anti-cultural institutions are the centrifugal disrupters of true national prosperity.

The colleges, with the churches, have defended the nation from the attacks of materialism. Their work is not yet done. Materialism, less gross, more refined, but still materialism, now seeks to conquer the college. Our national welfare depends on the faithfulness of idealistic colleges in this temptation. Our social salvation also depends on this faithfulness. The social conscience, the corporate conviction of gross social imperfection, is calling for socially consecrated

personalities. Conditions can be improved only by the uplift of the conditioners and the conditioned. This is a matter for personality's touch and calls for inspiring leaders and inspired workers. The tendency toward direct legislation—initiative, referendum, recall, etc.—requires not only a wider diffusion of historical, economical, and scientific knowledge, and more minds trained to clear thinking and impartial judgment and facile expression, but such minds saved from the service of the sordid and selfish by noblest idealism. Unless fired by the same self-abandon and altruism, our social legislators and civic and political master-builders cannot lead us forward, cannot uplift us.

Society rightly expects the college to furnish the leadership requisite for righteousness, justice, and social amelioration. Technical skill, professional acumen, specialized training there must be, but that alone does not make leaders; it qualifies at best only for sub-leadership; it may make captains and lieutenants and engineers, but never generals. The leader requires a measure of all these, but preeminently the trained mind, the large vision, the keen discernment, the balanced judgment, the power to visualize possibilities and the optimism of idealism.

I realize that in pleading for the atmosphere of idealism I am sounding the cultural college emphasis. The business of the college is to prepare a man for life, not a doctor for practicing, nor a lawyer for pleading, nor a minister for preaching, nor an engineer for surveying or supervising, nor a merchant for trading, nor a teacher for teaching, nor a manufacturer for producing, but a man. The university graduate school, the professional school, the technical school, and the business college have their functions to perform in specialization, but the college is to grow men. The idealistic atmosphere transcends, while not nullifying, the materialistic. It saves a man from being merely a doctor, lawyer, minister, teacher, engineer, merchant, or manufacturer. God knows there is a crying need to-day for men who are primarily men and not mere business or professional machines.

"Born a man, died a grocer" is an epitaph far too frequently merited in these prosperous days. The idealistic atmosphere of the liberal arts college is the most effective antidote. Its business is to prepare men for twenty-four hours a day—not merely for eight hours,—to prepare them for vacation days as well as work days, for leisure as well as business strain, for political caucuses, social circles, civic councils and school boards as well as for the counting room.

Bergson has intimated that the cheapest thing in the world is an ideal, the costliest its realization: "The thought which is only thought, the work of art which is only in conceptional stage, the poem which is only a dream costs as yet no effort." What requires effort is the material realization of that concept, the picture, or the poem.

The third necessary element is an atmosphere of practicality. Idealists must be produced, but they may be practical idealists. Reasonable awareness of current methods, movements and technique in one or more special fields may add to, rather than subtract from, complete culture. The college should not only point out a star, but may properly give some direction as to how to hitch a wagon to it, if not lead within hitching distance. Idealism seeks to lose itself in realization and earnestly endeavors to know how. A practical bent, appreciation of the worth-while, focused idealism should be generated by our colleges. This atmosphere of practicality will ask and learn the value and purpose of the various studies and pursue them actively. It will realize that languages, for instance, may not only serve commerce and travel, but even more the broadening of vision, enrichment of taste, and expansion of mind by an understanding and appreciation of other races. They are a means to an end and the practical student will so treat them.

Unfortunately this idea of practicality has been pushed considerably into the background by a more superficial educational "practicality," urged on behalf of narrowly utilitarian training for material reward. The same devilish temptation which challenged religion to turn stone into bread is now whispering in the ear of liberal education. Unfortunately or fortunately the advocates of the narrower practical education have damned it by their temporarily successful pleas, based on its coinability into dollars, its appraisability in salary terms, its immediate return.

I have no quarrel with utility training. Let us have more of it in its place. But I do object to granting it even the dignity of a debate, therein assuming that it can be compared with liberal education. How to get most quickly, cheaply, and completely from men and nature the means of sustenance and comfort is not only praiseworthy but absolutely necessary. My quarrel begins when the materialistic utilitarian despises the finer things of the soul, if he knows their existence, and uses the terminology of college and education for his improved and perfected bread-and-butter-gaining scheme. The utilitarian theory of education in this form, a Christian college cannot adopt. There it is still taught, and believed, that man cannot "live by bread alone," that this life is "more than meat and the body than raiment." I refer, of course, only to that impractical practicality of the vocational or utilitarian extremists who can see nothing but material values. "Impractical" because the man who limits his training and vision to mere getting is impractical and improvident. His goal is goalless getting. The demand for this brand of practical education is born of the anxiety to be out in the politics, business, and society of the world as soon as possible. It drives men out before they are ready; it sharpens to a point before there is sufficient body or temper to the blade. It is one

with the worship of bigness and busyness, so appropriately ridiculed in a last year's novel, "The Turmoil."

The grosser "practical" education by its narrowing focus contradicts the very idea of education, which is broadening and horizon-extending. Breadth of vision is not inconsistent with singleness of purpose, and the latter is more worthy and more profitable when in such company.

"Wasting time" is the accusation brought against the liberal college's brand of practicality, by the materialistic advocates of mere money-making "education." One might retort with the question a Mexican native put to the engineer building a railroad in that country when the latter was trying to show him the benefits of such a road. To the question of the engineer, "How long does it take you to carry your produce to market at present?" the man replied, "With a mule it takes three days." "There you are!" exclaimed the engineer, "When the new railway is in operation you will be able to take your produce to market and return home the same day." "Very good, senor," was the placid reply, "but what shall I do with the other two days?"

The liberal arts educationalist with discerning practicality is equally concerned with others in reducing the three days trip to one, but is even more interested in an equally worthy investment of the other two days. It appreciates industrialism, but as a means rather than an end—a means to striking off the fetters of matter for the sake of the freedom of the real man; it aims to make the mental and sensual serve the soul; it would harness time and space to speed the spirit on its higher mission.

But our quarrel is partly from confusion of terms. The scholarly idealistic college believes in far-sighted practicality as contrasted with the near-sighted brand, in a practicality which takes into account not merely the immediate effect on earning capacity but the whole life in its full range of interests and relations. It is interested in the same things in which the near-sighted practicalist is interested, but it is interested in them in their wider relations and in many more things at the same time. I feel like protesting when I hear "making a life" and "making a living" contrasted, as if mutually exclusive. Making a living is an integral part of making a life and receives its dignity and worth from that fact. So the larger practicality, which takes into account all good, including economic ease and freedom, not merely teaches a man to do, but teaches him to see, to understand, to think, to contrive and to apply. Cerebral efficiency does not militate against manual efficiency. To attempt to have the latter without the former is more impractical than to have the former without the latter.

In a Christian college, there is a still larger practicality atmosphereing our lives and purposes. We believe in God and immortality; to us the horizons of time do not spell "Finis." For us, then, to act, or-

ganize, atmosphere and aim as if physical welfare were the major determining factor in life, is either gross hypocrisy or stupid impracticality.

On behalf of this larger and higher practicality, which is one with ideality as above outlined, we plead that its voice be louder in the councils of our day. The very educational controversy, the very popularity of the narrow vocational plan, the very conditions making the utility demand strong and successful, are the plainest evidence of the need of the broader cultural emphasis. We need to be reminded that man is to be a master not a servant of material forces; that the trade or the profession or the means of livelihood is his means and method for his interest, and he is not the animated servant of their impersonal, inexorable demand; that education is to train masters not machines; that the main purpose of education is not merely to make the machinery of civilization, but to make men who can run the machinery without being crushed by it or made a part of it. The glory of any university or college, and the special pride of Cornell College, is not in the riches amassed by her alumni, but in the world-enrichment by the activities of her alumni.

By this time you may be saying, "In this division of our discussion we have doubled on our trail and gradually have veered back to the 'atmosphere of ideality.'" Ideality, however, has no quarrel with the larger practicality thus interpreted; they are entirely harmonious, almost synonymous, and the atmosphere of ideality and the atmosphere of practicality can be found in the same college at the same time. Any antagonism is seeming, not real. So perhaps the controversy between the utility education, largely conceived, and the liberal-culture education, practically related, is more seeming than real. While culture and efficiency are not synonymous, especially in the general usage of the day, in their fuller interpretation either must include a large measure of the other; indeed they unite in the concept of higher individual and social efficiency in living. More specifically, we must have schools primarily vocational, and in them church as well as state is interested, but the peculiar sphere of the small or Christian college is primarily the liberal culture.

Technical, professional, and vocational schools are gradually increasing the requirements in liberal arts subjects in response to a recognition of the larger practicality which approximates ideality. The question then arises, to what extent can a liberal or cultural college graft on to its organization quasi-vocational departments, or shape courses to better articulate with graduate professional schools without losing its atmosphere of ideality and narrowing its sense of the larger and higher practicality. To some extent it is possible, and in some measure it is probably necessary. It is an axiom that, not losing the purpose in the method, the method must be adapted to the

demands and changes of the day. It would be a sad day when the practical and liberal-cultural lines of education were so completely divorced that a student must choose one to the exclusion of the other. If there be no recognition of the larger cultural purpose, there would be nothing worth being useful for; if there be no recognition of the practical phases of life, there will be fewer and fewer offering themselves for cultivation. It would be unfortunate if awareness of the practical could be obtained only as a major with liberal arts minors, and not be available as a minor under liberal arts majors. I do not advocate a yielding to the "zeitgeist;" there is a difference between yielding to it and taking advantage of it. We have to begin with people as they are to lead them where we would have them. Again there are many quasi-practical courses of real liberal-culture value, and in a cultural college program they should serve the larger cultural, not the narrowly vocational, purpose. The finest flower of culture is ability to appreciate, understand, and enter into, the interests and problems of others; and the doctor, the lawyer, the preacher, and the teacher would be more cultured after a course of at least a few hours in agriculture, especially in Iowa, or a few college hours in practical economics, alias business and finance.

Such courses would occupy at least a similar place and relation to the general course as does physical training. The college's main purpose is the expansion of the soul, but the conservation and improvement of the body is a requirement; first because the best work can be done only with the body in good condition; secondly, because it is an aim of the college to send forth its graduates trained to live with maximum efficiency for the maximum period, not merely for the sake of living strong and long, but as a means to largest and longest usefulness in higher service. What about provision by knowledge of general principles and general technique for commercial or economical welfare? It would be a shame for a college in its absorption in the cultural program to injure a man physically for life or for years (though there are worse things than short careers), the cultural purpose itself being to that extent impaired or defeated; at least for this same reason it would be a shame for a man to be impaired economically, commercially, or industrially for life by a college course. Out of regard for the former we require a small number of hours of physical training, a sub-minor in the general course. Should not economic welfare, business and commercial awareness be a similar requirement or at least an option on similar basis for similar reasons? This much as a minimum appeal; much more could be said of the pure broad cultural value of such a course, when established with that higher cultural purpose in view.

Of course, if such courses with practical bearing meant the nose of the camel in the tent, the tent flap would still have to be tied tight.

Our ideal permits adaptibility of method, but the amending of the ideal—never!

Above and about all else the college atmosphere must be an atmosphere of spirituality. Its whole life should be surcharged with spirituality. By spirituality I do not mean anything spooky, ghostly, or ghastly. I do not mean sentimentality, emotion, ecstasy or mysticism, though such may be sometimes associated with it. It is not unreal, imaginary, or phantasmal. Nor am I thinking of church services, prayer meetings or the high-pressure evangelistic period, though they have their place and an important place too. I mean that condition of life in which the whole man, in all his powers and their exercise, is wide open to God, with God back of all his activities and motives. Call it, if you please, orientation in eternity, using that term to include all time, past, present and future.

The higher life, the eternal interests of the soul, the true relationship to God, the final purpose of man's existence, his ultimate good, the eternal ideal, the will of God,—these are but various descriptives of the spiritual life which should grasp and relate all the sub-interests of time. Everything has eternal significance; everything roots in, or grows into, the larger world. Studies, recitations, society, athletics, conversation, all relations and activities are governed and inspired by a dominating spiritual motive. George Herbert had the idea of spirituality, active and potent in the ordinary round of life, the kind that the college must have and must cultivate:

“All may of Thee partake,
Nothing so small can be
But draws, when acted for thy sake,
Greatness and worth from Thee.”

—“For thy sake!”—for the sake of the God known through Him! This is the salvation and sanctification of all of life; under it all tasks become holy.—

“A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy sake
Makes that and th' action fine.”

In a college with an atmosphere of this kind, scholarly ideals will be dominant; such a motive, such atmospheric environment can tolerate not less than the highest possible. It eagerly seeks the best. It shames slovenly preparation and careless work, and the very purity of the air kills the germs of dishonesty in class room or on athletic field. It will manifest itself in a dominant idealism born of the knowledge of a

“World above man's head to let him see
How boundless might his soul's horizons be,
How vast, yet of what clear transparency!
How it were good to abide there and breathe free!”

It will manifest itself in a spirit of service, service which expresses but does not exhaust its deep content.

Our colleges must be so atmospherized. Emerson says: "The great object of education should be commensurate with life." Life is more than the physical, the material, the temporal; it is something related to God, of God, and its interests are as wide and as high as all that is God's.

The cry for character as the fundamental need of society and state has never been more loud than today. Herbert Spencer is said to have replied when asked if universal education would fit men for free institutions, "No, it is essentially a question of character, only in a secondary degree a question of knowledge." The same sentiment is being reproduced on all sides in these significant days. Character is grown, not made, not built; all accessories and efforts are useless to build character; it grows, and the atmosphere of spirituality in a Christian college is its finest cultivating ground.

Spirituality can be an atmosphere only, real but intangible. It cannot be scheduled or required. Efforts to materialize, tangibilize or formulate will stifle it. It probably cannot be manifest in the course of study, though the course might indicate perhaps, that the spiritual sciences are as worthy of study as the mental and physical sciences. While essentially an intangible atmosphere, the most direct and apparent opportunity of touching it is at its source—in the lives and attitudes of teachers and president. Here it can be guarded and safeguarded, or here it can be destroyed.

Schools with scanty and inferior equipment may turn out as great scholars and scientists as those amply equipped, though that is not the rule: schools with fewer and overworked professors and a more limited curriculum may turn out greater men than those of large means; but schools with low-idealed, small-souled, narrow-visioned, cynically-irreligious, world-horizoned professors, by no possible means or exception can turn out strong, constructive, noble, spiritual, world-enriching men and women.

For direct moulding of character, envisioning of soul and spiritualizing of life, the minister might well envy the teacher. The spiritual atmosphere is created by teachers whose loyalty to Christ and the Church forms a silent but effective background to their pedagogic activity, their subconscious influence harmonizing with their direct interest, making of each instructor not merely a teacher but a priest of the higher order. Christian colleges believe there are men equal to any in scholarship who at the same time possess positive spiritual qualities of character and influence, men who can follow the mazes of science as far and as fearlessly as any but still see God above, behind and in all. It is the aim of the Christian college to perpetuate this kind, growing new ones to fill the places vacated by the whirl of

time. Mental development cannot be divorced from moral and spiritual, and mental guides should have more than intellectual qualifications. It is not expected that the college be a protracted class meeting, but it is demanded that a strong, virile, wholesome spirituality shall characterize it constantly and amply.

No nobler servants of God exist than those patient, plodding instructors who, without cant or sentimentality, but with steady earnestness and unflagging zeal, draw and lead our youth into practical discipleship of the Man of Calvary. No small power is given to their influence by their personal sacrifices in the interest of Christian education, sacrifices manifest in the gross disparity between service and remuneration. By the way, there is little danger of that noble sacrifice being spoiled by over-generous honorarium, and alumni and friends of this type of education can share liberally in the sacrifice without endangering the sacrificial spirit and practice of the teaching profession. Meanwhile a large part of their reward will be that exquisite joy and satisfaction of a noble work well wrought.

Out of such a college atmosphere will go forth into the world young men and women, scholars not pedants, broadly sympathetic, keenly discerning, deeply appreciative, winged with altruistic ambitions, unselfish purposes and inspiring ideals, ready to realize as large a proportion of their ideals in time as their talent permits, patiently plodding, or steadily soaring as opportunity opens, but above all with windows open toward Jerusalem that they may be the children of light, with a vision and interpretation of the world and its activities born not "of the flesh, nor of the will of man, but of God."

Other colleges may have larger endowment and equipment, larger faculty and student body, longer and more noted history, but no colleges have surpassed Cornell College, Mount Vernon, Iowa, in purity of the atmosphere of scholarship, or the atmosphere of ideality, or the atmosphere of practicality, or the atmosphere of spirituality. So far as these abound, I pledge to you, trustees, faculty, alumni and friends of Cornell College, I will unreservedly and unremittingly seek to conserve and continue; and if in any of these we lack or are not yet made perfect, with your cooperation and the favor of Almighty God, I will follow after, that we may fulfill the ideal.

ADDRESSES AT THE LUNCHEON

CONGRATULATORY RESPONSES IN BEHALF OF THE STATE, THE SCHOOLS, THE ALUMNI, THE CHURCH, AND COLLEGES AND UNIVERSITIES

Acting President Hamline Hurlburt Freer, LL. D., Presiding.

RESPONSE FOR THE STATE OF IOWA

By Governor George W. Clarke.

It seems to me that the tide of human life is rising ever higher in Iowa. This is doubtless true also throughout the country in general. We are more forcibly impressed with the conditions here, however, because we are constantly closely in touch with them. The standards and ideals of life have, I think, very notably improved within the last decade. From an ethical stand-point this is true. A higher estimate is placed by the people as a whole upon right conduct. There is a deeper sense of appreciation of disinterested action. An act so clear and so clean and so admirable that no dregs of selfishness or of ulterior purpose can ever settle in or about it and where personal advantage, in the opinion of the multitude, might have dictated a different course will now, nevertheless, receive universal applause. The personal relations of men to each other and in business have been pushed up to a higher plane, in recognition of the golden rule and the rights and aspirations and hopes of each other.

In politics ideals shine with ever increasing brightness. Conduct and practices which not many years ago would have been accepted as entirely proper and cunning and without criticism would now disqualify a man from sitting in a township caucus. There is a sentiment now prevailing that men and measures can be considered only as they relate to the common good. In the vision of forward-looking men are seen things that will promote happiness, better social conditions, and larger life among the people, and a movement to such ends takes form rather than a movement to pay political debts or to satisfy some man's ambitions. It is not regarded in Iowa as of more importance that some man should hold an office than that the public welfare should be promoted. Neither is a man regarded as fit for office who holds his opinions subject to revision whenever he discovers a slight political current setting in against his views. A man who holds the notion, always fatal sooner or later, that it is of greater consequence that he hold an office than that he stand with unshakable firmness for right principles and become an indomitable leader along the highway of human progress and betterment, will drop into the kindly forgetfull-

ness of the citizenship of this commonwealth. The composite of the political thought of this state is right, and it is believed that the highest possible point of human achievement is to lead it ever toward higher ground. Iowa has no great city to serve as a breeder of corruption and poison for the stream of her political ideals and life and, because of her happy location, natural greatness, and the quality of her people, ought to become a very high and conspicuous example of the ideal modern state.

From an aesthetic point of view the state has made very marked progress. The beautiful in the homes of the people and surrounding them is attracting the thought and inviting the energies of the people to quite an unusual extent. Indeed a new day has come. The state is firmly upon its feet. The days of pioneer struggle are over. The elemental things have been conquered. The hands and minds of the people have been released for the refinements of life, for the cultivating and unfolding of the vision of the beautiful and the realization of the dreams of the fine and great things that sweep over the human spirit. "The Town Beautiful" is a subject that engages the study of women's clubs. Commercial clubs devote much attention to the same subject. Results are seen in the lighting of streets, beautiful lawns, artistically arranged and trimmed trees and shrubbery, new and architecturally beautiful dwellings, the demand for parks and the improvement of them—indeed, in a new and sympathetic attitude of mind for all such things in town, city and country.

Educationally the people are taking a new start. I think it may be called an awakening. Not for many years has there been such a constant and earnest discussion of educational matters as within the last few years. It is one of the questions that occupies the very forefront in the public mind. The last three or four sessions of the legislature have enacted more favorable and forward-moving legislation than for more than a quarter of a century before. The agitation, always necessary to progress and essential before a change from old to better methods can be made, has, in a large measure, done its work. While the interest of the people in education has always been commendable and the State has taken high rank as to the work done, yet there is now an activity and zeal unknown before. In country, town and city throughout the state, new large, permanent buildings with all modern equipment of heat, light, water and ventilating systems, are appearing. In many places in rural schools the same course of study as in the high schools of the state is contemplated and, in my judgment, in course of time will be adopted. The matter of junior colleges in connection with our high schools is just being introduced into the educational thought of the state and, it seems to me, offers a very happy solution of some of our educational problems.

The foundations of the state, it seems to me are secure. She has

run the first course with conspicuous success. She has come, however, to the opening of a new day. New conditions and new responsibilities confront her. The old is inadequate to the new life and new ideals. The people have moved up to a higher plane and are breathing a more invigorating, a more stimulating atmosphere. I believe they are inspired with new purposes. I believe they see in their vision, without being visionary, a new state. The spirit of Iowa is a new spirit. The faces of the people, as a whole, are to the front. "I doubt not thro' the ages one increasing purpose runs. And the thoughts of men are widen'd with the process of the suns." I believe the world is a forward-moving world and that this commonwealth, so fortunately located in the heart of the Great Republic, peopled by the mingled blood of the best of the nations, is to move on to a great destiny, exemplifying the best in human achievement, establishing high standards ethically, politically, aesthetically and educationally, if these qualities are capable of being distinguished from one another.

No higher duty can possibly devolve upon the citizen than, so far as in him lies, to see that such a result is attained. The greatest possible contribution he can make to the world is to aid in creating a public sentiment along these lines of human excellencies and well-being. It is not in the nature of man, if he has any stimulation at all, to be satisfied with present achievements. These ideals are what makes progress possible. Some one has said, "The harvest of life could be doubled if the possibilities with which the people are endowed were brought to approximate realization."

It is the office of education to realize on the possibilities of human life. It is but the merest platitude to say that education is fundamental to human greatness, to the appreciation and establishment of right standards both of learning and morals, and to an enrapturing, reverent, appreciation of the wondrous beauty everywhere of the world—morning, noon, evening, night; in field, forest, mountain, plain, sea and sky. A platitude! Yes. But a platitude into which ought to be breathed a transforming, energized inspiration until it will get into the very lives of the people. Now the state of the public mind in Iowa is such that educators, lovers of progress and human well-being, and our institutions of learning as such may lead on toward these standards and ideals. If it be said that this is all idealistic I should reply: There is nothing real but the ideal. It is optimism alone, unfaltering faith that there is ever a better day ahead, that carries mankind along its upward, struggling way. He who believes that what ought to be can be and is unafraid and well-equipped and well-balanced may be a tremendous force in human society. Pessimism is a desolating blight. It is the forward, upward looking man who counts. Some one has said, "The great force in business is not capital, nor organization, but the personality of the man who plans and directs." There is much

truth in the statement. It is common to refer with more confidence to the man behind the gun than to the gun. Ever in all human history it has been the man behind the words, rather than the words, that has counted. It is life. It is example.

It is ever in the institutions of learning, in the schools of our state, that the torch lighting the way ahead must be held aloft. This is their high mission. Our colleges and universities are the beacon lights upon the heights guiding the way of a great civilization. The time is ripe in Iowa; the public mind, by many potent influences, has been brought to attention. It is ready. It is for our educational institutions to stand very definitely and positively for something. They should be a force in our state life. They should lead and not be led. They should be in the front line in the marching columns, and if they approach the firing line, flinch not. The only place for a man worth while is where the battle is on. It is for the college to lift up, and help keep up, this spirit I have referred to, existent in Iowa now as never before. It is to this high mission, in this new atmosphere in a state yet new and endowed with unparalleled advantages, that this institution may devote itself. May the new life of the state, as I have no doubt it will, enable it to add to its already great prestige and renown.

RESPONSE FOR THE SCHOOLS OF IOWA.

By Superintendent Albert M. Deyoe.

"Iowa, the greatest agricultural section of the globe," has almost become a trite saying, in common parlance. According to statistics, Iowa leads the world in the production of both corn and hogs. Nevertheless, I am proud of the distinction, for it means that we can afford the best homes, the best churches, and the best schools and colleges in the world.

But a distinction of which we are more proud is that of having the lowest percentage of illiteracy of any state in the union. To the pioneer much credit is due. The establishment of free public schools was among the first things to receive his attention. The first territorial governor, Robert Lucas, in 1838, said in his first message to the legislature: "There is no subject to which I wish to call your attention more emphatically than to the subject of establishing at the beginning of our political existence a well digested system of common schools." That the children might have the advantages of at least a common school education, the founding of the little district school every two miles was systematically carried out. Under such circumstances no child could reasonably be excused from learning at least the rudiments of reading, writing and arithmetic. The little white schoolhouse was the best that could be afforded and well has it ful-

filled its mission. All honor to the early settlers who thought no sacrifice too great that their children might not grow up as illiterates.

To-day, in Iowa, sentiment is fast crystallizing in favor of better schools. Institutions of pioneer days cannot best meet the needs of the present time. Many rural communities are no longer content with conditions as found in the small one-teacher school, open six hours a day, six to eight months each year. The one-room school is being supplanted by the consolidated school with its slogan, "Better health, better social life, better living conditions, better roads, and opportunity for a practical high school education for every boy and girl." The consolidated school is in line with American progress. It is coming to bless the rural community as has the telephone, the rural mail carrier, the automobile, the electric motor and the gas plant. The hope of perpetuating the small town lies in the establishment of better schools and better churches in these communities. The central public school and the church are the special agencies that will complete the transformation of rural life conditions.

To-day, school buildings that are models of utility and sanitary arrangement are being erected in village and country consolidated districts. These buildings are generally provided with running water, forced ventilation, approved methods of heating and lighting, well equipped laboratories, gymnasiums and necessary rooms not only for the elementary grades but also for high school departments. Little attention was given to these matters of vital importance five years ago, except in the larger towns and cities. Teachers' cottages are included among the school improvements in several instances. If you really want to become enthusiastic over the educational outlook in rural Iowa, go to Hansell, New Providence, Superior, Grant Township in Kossuth County, Union Township in Plymouth County, and many other places that might be mentioned.

But mere literacy for future citizenship will not suffice. Unless the individual is well trained for some occupation in life he is lacking in an essential element in the making of the best type of citizenship—the ability to be self-supporting and to support those dependent upon him. There should be no conflict between the so-called traditional cultural education and the newer industrial education. We rebel against any such commandment as, "Young man, thou shalt study Agriculture!" or "Young man, thou shalt study Latin!" The study of either may be cultural; the study of either may be practical. The study of agriculture and domestic science may be every bit as cultural and refining as translating Caesar's Gallic war.

I want to express myself frankly. All subjects well taught in the preparatory schools should be accepted for college entrance. I am not making a plea for lowering college entrance standards one iota. Every institution or department of learning is a finishing school to

some extent. Many never get beyond the elementary school, a smaller number get beyond the high school and a still smaller number beyond the college to the professional and technical schools. We cannot say that there is a lack of doctors of medicine and of lawyers. Few are called to the ministry. The need for many master mechanics and engineers is not apparent. The masses of our people should be well trained for some occupation that does not require expert and profound professional or technical knowledge. The doors of our high schools and colleges should be open to these. Power, initiative, and disposition as manifested in the ability and willingness to work should count most, not formalism as to credits earned in particular or favored subjects.

The ultimate purpose of all education should be efficiency in adult activities and service for the betterment of humanity. But education for efficiency must not take into account merely the materialistic or the utilitarian idea. Without aesthetic, intellectual, philanthropic, and religious ideals, humanity will not rise to its highest level. Physical strength is excellent; intellectual vigor is splendid; but best of all is moral courage to stand for personal and national integrity. It is just as injurious and unbecoming for a youth to puff out his vitality through a cigarette or pipe-stem on the college campus as in the back alley.

Greater problems never confronted our state and national governments than those of the present time. Social and economic conditions are being revolutionized by recent discoveries in science. Business and industrial efficiency is the demand of the hour. The questions of securing a square deal between capital and labor, of wiping out the liquor traffic, of determining that the privilege of the ballot shall be exercised on the basis of qualifications concerning literacy and good citizenship rather than sex, of guarding the rights as between corporate interests and the public, of a peaceful settlement of international disputes, and of regulating the expense of living by bringing the cost to the consumer closer to the selling price of the producer in the matter of the distribution of food products,—these are mighty problems to be solved by the people. As a factor in preparing a loyal, conscientious, enlightened and a self-supporting citizenship, the responsibility of the public school stands out preeminent. The development of the state industrially and the hope of its citizenship intellectually and spiritually depends upon the education of the child. The future of democracy rests upon the broad principles of the public school system, where all meet on common ground.

Iowa's educational problem is not one of more schools but of better schools. With eight hundred high schools, six hundred of which are maintaining approved courses of study, secondary education in towns and cities can be well taken care of.

The intellectual and ethical standards established by Cornell College will continue to react for good on the public schools of our state. This institution has furnished to the state many of its best educators. Parents have felt a security in sending their children here for the purpose of giving them a college education. An eminent educational writer has well said, "In the matter of ethics and religion, it is impossible to conceive either at its best apart from the other." Cornell College has ever exalted the ethical and spiritual above material gain in the preparation for citizenship. Greater than the millionaire is the man. Better than riches is purity of living. No better exemplification of these principles can be found than in a spiritually minded, self-sacrificing faculty. Under such influences has gone forth a graduate body of men and women to labor for the betterment of mankind. As a representative of the public schools of Iowa, I bespeak for you, Dr. Flint, a long and successful administration.

RESPONSE FOR THE ALUMNI.

By Professor Jennette Carpenter.

If you are fearing that I am turned loose upon you for the rest of the afternoon, because you see no manuscript in my hand, let me say that you are not the first to be anxious about that manuscript. The good lady who looks after my welfare at home, sees that I am well-fed, tells me when to go to prayer meeting and the like, had seen me working away at the typewriter and she, too, had that paper on her mind. So when I was about to start out from home, she inquired anxiously, "Now have you got everything,—and your speech?" I replied, perhaps a little arrogantly, "I have that in my head." I hope that I have, though I do not feel quite so sure just now of my ability to deliver it to you as I did in that moment of self-sufficiency. It may console you, however, to know that the aforesaid type-written paper takes just three minutes to read by my little nickel clock.

On the authority of the committee that asked me to speak, I have permission, however, to talk for seven or eight minutes, and in the light of that permission I want to brighten up my message by a very brief little story. I know that the story is all right, because in the first place, it was told by a school teacher, and in the second place, it was printed in a Methodist church paper. It tells of a small boy, who, waxing enthusiastic over one of his heroes, exclaimed, "I do love Bruce. He's so awfully dastardly. There's nothing under heaven that he doesn't dast to do."

From the viewpoint of the small boy, I realize quite fully the dastardliness of the deed that I am indulging in to-day, when I allow my name to appear on a program in the midst of so many much greater ones; but I excuse the deed and explain the daring when I say

that my presence here represents not my own importance, but the importance of the body that I am speaking for—the importance of the Alumni of Cornell College.

Sometimes when I wish to be very terrifying and inspiring (the two qualities combine quite happily) I say to my students something like this: "If I thought you people would have any notion that you had completed the subject of Literature when you have completed this course I should be inclined to go to the college office and take your grades away from you. For I should know that whatever you might have done I had failed in the teaching of Literature to you, if I had left you with any such false impression. No school work is ended when the course is completed." So as I look back over the short, long years since my graduation, over the records of the alumni and into the faces of the faculty, so many of whom I am glad to be able to greet here to-day, I feel that I can say to that faculty, "You did not fail us in those terrifying and inspiring influences that should keep us from feeling that we had already attained, that should keep us going on."

In speaking here to-day, I am the representative of a body of alumni who have never lost their momentum—the momentum of Cornell's inspiration. This inspiration is shown both in aspiration and in achievement. The annals of achievement fill the pages of our "Quinquennial", the conference records of our great city church appointments, and the more deeply graven records of spiritual growth in the hearts of many humbler congregations. Cornell degrees have been represented everywhere, from the teaching corps of the grades and the high schools to the most important chairs in our colleges and universities, from the humblest pulpit to the Bishop's seat, from the ranks of worthy and reliable plain citizens to those occupying the highest places of political preferment.

The inspiring power of a school, however, may often be shown as significantly in its aspirations as in its achievements, and the graduate schools of higher institutions in both our own and other lands show the names of our alumni in flattering numbers. The speaker was manifesting such aspirations by a period of study abroad four or five years ago, when an incident occurred which seems to suggest as well as anything the message of this brief speech.

At a large restaurant in the capital city of Germany there was gathered, according to a well known custom, a company of perhaps a hundred foreign students from the University of Berlin. Doctor Paszkowski, whose duties made him supervisor over the "Ausländer", or foreigners, of that university, had brought his good wife and they were chaperoning the party while peculiar customs of German student life were being shown. Then the foreigners were called upon to speak for their own lands and customs.

First, group after group arose and performed some exercise rep-

representative of their respective countries. Three Japanese students, for example, stood and sang what they said was the Japanese "Wacht am Rhein". To Occidental ears it seemed more Japanese and patriotic than musical. A single Italian youth stood up and sang a song of Italy, with the exquisite melody characteristic, perhaps, of Italy alone. But the most interesting to us was the largest group of all, which arose and sang "The Star Spangled Banner". And even more interesting yet was the fact, if I have remembered correctly, that of America's large number of students the majority came from the state of Iowa.

Following this came another set of exercises, or "stunts". Each individual foreigner was asked to arise, give his name and the name of his home, and state one characteristic fact concerning that home. This speaker's response was as follows: "My name is Carpenter. I come from the United States of America and from the state of Iowa—the state famous for its good corn and its good schools." The sentiment was applauded.

And so, Doctor Flint, that same sentiment is the one that I repeat to you to-day. In the name of the Alumni of Cornell, a body of alumni faithful to their Alma Mater and still working under her inspiration, I welcome you to Iowa—to the state famous (in every year but the present one, perhaps,) for its good corn, and in every year without exception devoted to its schools of which schools none lies nearer to our hearts than does Cornell.

RESPONSE FOR THE CHURCH IN IOWA.

By the Reverend Hugh D. Atchison.

Mr. Toastmaster: We are told that the purpose of after dinner speaking is to bring into one focus the thought of an assembly. Surely this is not a difficult task at this hour, for here we have several hundred souls with but a single thought, namely, heartfelt felicitations to this beloved college on the choice of an able and promising leader and heartiest good wishes to him in the new service upon which he is entering.

Cornell has long since ceased to be an experiment in denominational education and has established herself as a seat of learning of acknowledged stability and power. Speaking of "seats of learning," one is reminded of Dean Swift's ill-natured remark about a certain English university. He said: "It is indeed a very learned place for the reason that all who come here bring some learning with them and, as no one ever takes any away, it accumulates." Unlike this English university, Cornell is not merely a seat of learning, a "delicious retreat for learned leisure," but rather a fountain whose quickening streams flow out to vitalize and purify the commonwealth.

As an asset to the state, as the builder of a free and enlightened citizenship, Cornell has been gracefully acknowledged by the honored Governor of Iowa. As a chief inspirer of popular education, she has been greeted by the Superintendent of Public Instruction, and by one of her daughters now teaching our future teachers. It remains for me to bring congratulations in the name of that great church which is, in truth, the "alma grandmother" of all Cornell graduates, the church which still fosters and provides the fundamental loyalties, the church to which Cornell looks for the sinews of war in this high campaign of the Kingdom, expecting her to furnish far the greater part of the money and of students.

The Methodists have been the pioneers in education as in evangelism. So eager were the pioneer Methodists of Iowa to plant the Christian college in the same field with the church that in this one Conference there survive to this day two flourishing colleges and one seminary.

By the way, I hope I may say without offense that the sight of President Cooper of Fayette reminds me at this moment of that artistic and significant touch in the prologue to the book of Job: "And the Devil came also." The altogether dignified and engaging figure of the Adversary is introduced, you remember, as a foil or balance against the too exuberant joy of the "Sons of God," lest they should "shout for joy" too extravagantly. I therefore hasten to explain that all I mean by the reference is that the presence here of the President of Upper Iowa should act as a restraining grace, tempering our proud joy at this hour of Cornelian effervescence, lest we forget that "there are others."

Being a strictly neutral member of the Conference, I feel as did Mark Twain when on one occasion he was a guest at a fashionable dinner. The topic of eternal punishment and eternal blessedness was under discussion in the small talk which follows as a sort of after dinner spice, when the charming lady who sat at Mr. Twain's right, noticing his silence, sweetly asked: "Why is it Mr. Clemons that you are saying nothing?" To which he answered: "I have friends in both places." Like every other minister of the Upper Iowa Conference, I have friends in both places and must preserve neutrality.

Permit me a word on the relation of the church to education. The church believes with President Daniel Coit Gilman that a college is not merely "an institution dedicated to the ascertainment of truth as the ultimate object of intellectual exertion, but also to the promulgation of truth as an imperative moral obligation." The church goes further and insists that education to be a genuine promulgation of truth must have a religious sanction; for education, divorced from religion, is incomplete and fails of its true aim.

The denominational college as conceived by the Methodist Episco-

pal church is never the instrument of a narrow propagandism. A New England teacher once asked her class, "What did the Puritans come to this country for?" and a bright pupil answered, "To worship in their way and make other people do the same." The Methodists have stood for liberty both of prophesying and of teaching. They have sought to promote a "liberal education" in the original Latin sense of an education such as is the birthright of a free man. Wesley's famous saying, "We think and let think," has been the spring of their educational propaganda. Thinking, however, they do insist upon, and thinking blessed by the sanctions of Religion.

Cornell has not only honored the profession of the Christian ministry by calling a minister to be her president; she has also done a wise thing and a thing thoroughly in accord with the most worthy precedents of American educational life. Emerson declared that the Puritan pulpits were the spring of American liberty. Horace Mann pointed out the fact that one New Hampshire pastor trained one hundred men for the learned professions, and another country pastor trained one hundred and fifty, including Daniel and Ezekiel Webster. In arguing the Girard college case, Daniel Webster asks the eloquent question, "Where have the life-giving waters of civilization ever sprung up save in the track of the Christian ministry." Shaftesbury once said of Spurgeon that, without discussing problems of government, he had done more for social reform and progress than any statesman of his age. The preacher's task, as Dr. Hillis says, is "man-making, man-mending and character building."

The college sits in majesty on the high hill and waits for the church to bring to her a continuous tribute of money and of her best young life. The church, by which I mean the organized body of conscious servants of the Kingdom, must raise this tribute out in the rough fields of the actual work-a-day world. This means an evangelism militant, vigilant, unceasing. It is said of Napoleon when a young student at Brienne that he was asked at an examination, "How would you supply yourself with provisions in a closely invested town?" and the answer came quick as a flash, "From the enemy." How like the reply of General Booth of the Salvation Army who when asked, "Where are you to get your preachers and workers?" said with real faith, "Out of the saloons and brothels of London!" How like the spirit of Wesley, who built upon no man's foundation, but raised up from the poor and untaught the trained leaders of his mighty enterprise.

We men in the pastorate, President Flint, do not regard your election to this high office as necessarily an elevation or a promotion. I have known preachers to attain to college presidencies somewhat after the manner of the Russian officer who was given an estate and a title by his Czar, Paul I. The Czar was greatly annoyed one day while reviewing his troops by the extreme awkwardness and inefficiency of one

of his officers and calling one of his staff said: "Command that officer to resign at once and retire to his estate." "But, your majesty, he has no estate." "Then give him one," said the Czar. And the man was actually promoted to get rid of him. This story applies in no sense, of course, to the president of Cornell, whose success as a pastor was conspicuous. My point is that the work of the ministry, whether it calls us to the pulpit or to the college chair, is one ministry.

Sometimes in the distracting weariness of the pastorate we look up to these high hills where so many ex-preachers sit serenely enthroned in scholastic calm and look upon them almost with envy, wondering if a like "promotion" will ever come to us some happy day. Vain the envy! Vain the comparison! There is no promotion in a mere change in form of service when the service is one. The papers have just been telling of a French cabinet minister, lately a commander of three generals, who is now at the front with the rank of second lieutenant, and this with no thought of humiliation, for the cause is one.

You, sir, are at your proper service as a minister of the Methodist Episcopal church when planning for, and working for, the prosperity and growth of Cornell College. You are continuing without a break the sacred ministry to which you have been called. Yours is the unspeakable privilege of helping to grow the manhood and womanhood which shall lead the world to-morrow. Your task is the thrice enviable one of being a teacher of teachers, a leader of leaders and a pastor of souls in the most critical years of their development.

In this high and exacting task, the church wishes you God-speed, and pledges to you her prayers and her cordial support.

RESPONSE FOR THE HIGH SCHOOLS OF IOWA.

By Principal Abigail S. Abbott.

When my turn comes to speak in public, I always think of an old story in a selection I was once obliged to commit to memory. An English bishop was making a journey in a third class compartment. He had for a companion a man who swore with great originality and picturesqueness. Finally, the good bishop said, "Where did you learn to swear in such an extraordinary manner?" "It can't be learned, sir, it is a gift," was the laconic response. Neither gift nor grace of speech is mine. Neither can I console myself as did a certain philosophical gentleman who always reasoned thus: "I made the best speech of my life to-night, but it was on the way home when I said to myself the things I forgot to say to the company." However, I solemnly promise to get through in a very few minutes and trust there are many in this audience who have learned to bear the ills of life with a fair degree of Christian fortitude.

We are usually taught that one cannot get much that is worth

having for nothing. I can truthfully say, that I have received much from Cornell College and given little. "Beggar that I have often been at her gate, I am even poor in thanks." When I first came to this fair and fertile land, I was invited to Mount Vernon for what our young people now call a week-end. Then, it was just a friendly visit. I have wandered far and learned much since those days, but never have I forgotten the cordial welcome given to a homesick and lonely stranger; and of all the fair pictures that hang on memory's wall there is not one to compare with that of the snow crowned hill top with its trees outlined against a wintry sky. Evening came, and with it the literary society. Truly, there were giants in the old days, for never had I seen so much important business transacted and so many momentous questions settled in one evening, as on that winter's night.

One glorious Sunday afternoon, I went forth with a few youths and maidens to explore some of the attractive places in this enchanted land. All went well, until some one said, "Run," and we all sought the shelter of a building near at hand. I looked around and saw nothing but a most beneficent looking lady going serenely up the hill. "What is the matter?" I inquired. "Professor Cook!—that is what's the matter, and this is Sunday afternoon."

From our ever growing high schools we send forth year by year a never ending throng of young people, many of whom are eager for the greater opportunities the colleges offer. They enter the race with more or less learning. Judging from the testimony of the college professors, I should say it is generally with less. Between the college professor and the future citizen, the high school principal runs no risk of becoming conceited. Several years ago one of these future citizens entered a high school not far distant. After a few days his father asked, "John, are you settled in school?" "Yes, sir, have not learned anything yet, but I have four classes and six teachers and I have decided what I am going to be. I have made up my mind to be a high school principal. Our principal doesn't teach any classes,—doesn't do any work. She just walks up and down the halls and is awfully strict." That boy has had his wish gratified and I hope he has found his yoke as easy and his burden as light as he anticipated. I am of the opinion that he has known a few days when he could agree with the poet:

"Uneasy lie the heads of all who rule,
His worst of all, whose kingdom is a school."

While on behalf of the high schools I extend a hearty welcome to the new president of Cornell College and pledge to him our help and our co-operation, I congratulate him that he has chosen this place for his home. How beautiful for situation one can never know until one has watched the seasons come and go, has seen the budding beauty of the spring, the golden glory of a summer afternoon, the mellow tints

of autumn and the campus with its glistening trees on a bright day in winter.

I congratulate him that he comes to a college not yet so large, but that he may know the students and that they may know him. I congratulate him that he comes to a college built upon a sure foundation, due largely to the ceaseless effort, the courage, and the hopeful wisdom of the man who was for so long its honored head. I could not come here to-day without desiring to offer my tribute of respect and admiration, however inadequate it may be, to the men and women who have labored so faithfully through all these years to make this college a success. Since the founding of this college, there has always been going on here solid and useful work. Young people have acquired knowledge, but they have also been taught adherence to right principles, love of truth, devotion to duty, and simplicity of living, and above all they have been taught that beyond the things that are temporal and seen are the things that are eternal and unseen.

RESPONSE FOR COLLEGES AND UNIVERSITIES.

By Professor Caleb T. Winchester.

Mr. Toastmaster: It is with some hesitation that I rise to respond to this toast, as I notice that I am the only speaker at the table to represent the colleges and universities of New England. It is too large a commission for a man of my size. I noticed in a periodical the other day a statement of the large proportion of the men west of the Mississippi of sufficient prominence to be mentioned in "Who's Who," that were born in New England; I am not quite certain of the per cent, but I think it was about ninety. At first thought that statement might seem to increase my hesitation at representing New England; but on second thought it seems to me that if that statement is true, the wise men of the East must be pretty well drawn off from New England by this time; and I may perhaps not so inadequately represent the residue who remain. I hear now and then other remarks indicating the decline of New England. A friend of mine residing in Iowa, whose forbears came from Connecticut, said to me a while ago, in rather lofty tone: "If you want to see what Connecticut used to be, and never can be again, go to Iowa. All the best stock of Connecticut has been transplanted there." And I notice that when we in the East are looking for men of prominence, for an educational position, for example, we are beginning to go West for them. When the authorities of the college in which I have the honor to teach, looked about for a president five years ago, they sent to your state for him. And when we get a man from the West, he is very liable to run back again. Here is my friend, Doctor Flint, your new president; he is not a New England man. He was neither born nor educated in New England. He

began his professional career, I think, in Iowa, and found the best thing in life there. We beguiled him into New England, but he would only tarry with us for a very short space. No such "pent up Utica" could confine his powers. And when he heard the call of the West, he answered, "Here am I," and went. We do not like to spare him, but our loss is your gain. I most heartily congratulate you.

My toast is, The Colleges and Universities. I shall have nothing to say of the New England universities, however, partly because my own life work has been done in a college (Wesleyan, you know, though unfortunately christened, has always preferred to be a great college rather than a small university), and partly because I think there is little difference of opinion as to the work of the university, to furnish higher specialized education—medical, legal, theological, scientific—and to encourage research in every department of knowledge. But with the college the case is quite different. I do not think there is the same general agreement of opinion as to what the college should do, or how it should do it. Two generations ago the task of the college seemed quite simple. Its curriculum was compact and symmetrical. It was to furnish its pupils with mental discipline and that accepted body of knowledge that any educated man was supposed to possess. But to-day there is no such generally accepted body of knowledge. The field is too wide. It is not possible to define any common ground of attainment for all fairly well educated men.

Thirty or forty years ago the colleges felt it necessary to widen their instruction by the addition of many elective courses, especially in the various physical sciences and later in the economic and social sciences. The result was not altogether fortunate. The student found his curiosity stimulated in various directions and his outlook upon the field of knowledge widened; but he did not always gain that power of continuous and fruitful thinking that the old course gave. We have been trying to correct that ever since.

To-day the most frequent criticism upon the college is that its graduates have not been educated to do anything in the world. They have been given, we are told, a thin, inefficient culture which has little relation to the practical demands of our age. I judge this criticism is heard quite as frequently in the West as in the East. I noticed a year or two ago that a professor in one of your western universities, writing in a scientific journal, advocated what he called the "socializing" of our colleges; and would exclude from them all studies that could not be shown to have immediate social import and value. Throughout the East this demand for immediate, practical efficiency is resulting in the depreciation of those studies that are thought to have only disciplinary or cultural value, and, in many cases, the exclusion of them to make room for those thought to be more immediately useful. Some of our larger high schools no longer teach Greek; I believe this is

true of even larger numbers in the West. Several of our colleges no longer require either of the classical languages as a condition for a Bachelor's degree. This demand for studies of supposed practical efficiency is seen in various ways. Philosophical studies have everywhere declined before scientific and so-called practical ones. Divine philosophy seems no longer so charming as she once used to be. There is little toleration for metaphysics. Psychology has come to mean chiefly a system of careful measurements of the correspondence between mental phenomena and changes in the physical organism. Ethics is a science of practice and concerns itself little with a basis in philosophy. We are growing indifferent to ideas; we substitute practice for principle. More and more we are tending to educate by things and not by thoughts, by facts and not by truths.

Now I think the college has gone quite far enough in its concession to such a demand. If we have gained something in specialized efficiency, we have lost more in depth and thoughtfulness. If we have gained a little—and only a little—in “kultur,” we have lost in culture. The great work and duty of the college to-day, then, is not to furnish to society specialists or experts in any branch of human knowledge or effort; the university must do that. It is the duty of the college rather to furnish to society a large number of young men and women who are to be intelligent, well trained, thoughtful citizens. The scholar, says Emerson somewhere, is the “man thinking.” It is the best definition of a scholar that I know of. The college should make scholars of this kind. It is its one peculiar duty; the college is the only institution in our whole educational system that can render this service to society and it should not forget its mission. For the one thing of supreme importance to society, certainly to any democratic society like our's, is not a few men of high technical training, but the presence of a large body of thoughtful, intelligent, humanely cultured individual minds.

And if I mistake not, that need was never more urgent in our country than it is today. Can anyone say that this is a thoughtful age? It is an age of immense knowledge, of automobiles and aeroplanes, of wireless telegraphy, of a thousand and one applications of natural forces to the uses of life. You cannot get away nowadays, on land or sea, from the insurgent clamor of the work and welfare of men. We toil and struggle, we observe and invent, but we do not reflect. We have little care for the past, but we are eager for change and reform in the future; prolific in economic schemes which shall make a new society, in eugenic schemes which shall make a new race. And we are only too ready to push our crude and half-baked plans into legislation.

Do you say that this arraignment of our age is refuted by the universal prevalence of the reading habit? Quite the contrary is

true, I should say. Read we certainly do; we have a plague of reading. But what do we read? The amount of what is called reading matter that rolls out of our presses annually is something enormous. Do you realize that all the literature of really permanent value produced in the English language from 1066 to 1866 would hardly exceed in volume the English fiction now produced in a single year. But can you recall a single American novel written forty years ago that you, or anybody else, now cares to read? The fact is, that reading has come to be regarded largely as a mere recreation, an amusement requiring little thought. There was probably never a time when men read more and thought less. And as to our professed amusements, the one form at present most in favor is the moving picture show, in which the element of thought is reduced to a negligible minimum, an entertainment that might seem to be intended for an audience of deaf and dumb people of feeble imagination.

Now I say it is the work of the college to check this tendency, to cultivate in young people the temper of thoughtful inquiry and studious reflection, of "enjoyment of the things the world has thought beautiful, of interest in the subjects the world has found valuable." "What I want to find in a boy," said one of the greatest of English educators, "is moral thoughtfulness." Exactly; and the great duty and privilege of the colleges is to cultivate and strengthen that temper and to prolong it through the years.

Only one word more. It was moral thoughtfulness that Dr. Arnold wanted to find in his boy. He knew that no education is sane or symmetrical that does not enlighten and strengthen those moral convictions that determine the conduct of life. All our New England colleges were founded in religion—not to perpetuate any creed, nor even, in any narrow sense, to teach religion; but to insure that no program of teaching should omit all consideration of the highest truths of our nature. The college in which I have the honor to teach was founded by God-fearing men, sturdy Methodist men; but they put into the charter of the new college these words: "No by-laws or ordinance shall be established which shall make the religious tenets of any person a condition of admission to any privilege in said university; and no president, professor, or any other officer, shall be made ineligible for, or by reason of, any religious tenets that he may profess." They were careful thus to disclaim any sectarian purpose, but they were also anxious that the students of their new college should see the relations of all truths, and they knew that the truths most important of all have their warrant not merely in knowledge but in faith.

I say, then, that no institution has a higher mission than the American college, a work of greater service to the largest interests of society. I can hardly conceive a post of duty which affords greater privileges and wider opportunity than that of a man called to teach

or to preside in such a college. I congratulate my friend, Dr. Flint, in being called to such a work. I congratulate Cornell College in having called to its presidency such a man, a man who fills admirably that best description of a scholar—a man thinking, and a Christian man thinking.

RESPONSE FOR THE INDEPENDENT COLLEGES OF IOWA.

By President John A. Marquis.

It is an honor to represent the independent colleges of Iowa on an occasion such as this, the inauguration of a new President over one of the oldest, strongest and most influential members of our sisterhood of institutions of higher learning. We have every reason, sentimental, patriotic and spiritual, to be interested in the success of your administration. Every earnest minded college man in the state wishes this institution well, and devout souls throughout the commonwealth will pray that prosperity may attend you as you guide its destiny. We welcome you into the brotherhood of the college men of Iowa, where real work is to be done, heavy burdens to be borne and grave problems to be solved.

First of all we welcome you to this goodly state of Iowa. It is, in more senses than one, a college state. In no other section of the country is the landscape dotted with colleges as in Iowa. Our population appreciates education and wants it for their sons and daughters. If there are too many colleges in Iowa, as some good authorities believe, it is a testimony to the zeal of our people for higher education. An intellectually sluggish people, a people without spiritual aspirations, would never make such a mistake. A race of mere materialists would not over-multiply colleges. If an error has been committed it is an error on the side of idealism and soul-hunger.

More than this, you are coming among a people who not only have planted colleges everywhere, but who use them. The proportion of young men and women in Iowa who go to college is nearly twice that of the country at large. One out of every two hundred and fifty-five of our population is at this moment enrolled in some institution of higher learning in the state. And if we count those who go to colleges outside the state I suspect the ratio would not be far from one to two hundred and fifty. The ratio for the country at large is about one to five hundred, and for the state from which you have just come it is much less than this, and still less in my own state of Pennsylvania. So it is my privilege to congratulate you on coming to a community where there is already a strong sentiment in behalf of college training.

There is another thing to be noted in this connection, and that is the American strain in the blood of our people. The real New Eng-

lander with his love of colleges moved west when Iowa was settled. There are few states in the Union where alien speech, alien sentiment and alien custom bulk as little as they do here, and I suspect there are few that have more pre-revolution families than bless the soil of Iowa. This is an asset of no mean value. While we prize what the foreigner has brought to us in the past fifty or seventy-five years, and while we appreciate the importance and necessity of educating his children, yet it is the sons of our American stock to whom the country still looks for leadership, and who mould the sentiment of the country and determine the character of our institutions. It is a privilege to work among them and to work with them. Important as the education of the foreigner and his children is, more important is the education and, therefore, the continued leadership of the American.

Again, I congratulate you on coming to a college of the type of Cornell. I need not in this presence speak of its splendid history and vast service. Its influence is not confined to either the state or the nation, but encircles the globe. It stands, as it has stood for sixty years, for the education of culture and discipline. It assumes that a man's best tool is his mind, and that the best education is the education that sharpens the mind. It insists that the most practical and useful training a boy can get is that which teaches him to handle himself and which sends him into the world with a qualified soul. To this end, Cornell holds to the old fashioned notion that the business of its professors is to be teachers first and researchers and authors second, and that the boys and girls who sit in their class-rooms are more important than the subjects imparted to them.

Still further, I congratulate you on coming to a state which has more knotty problems to solve in its educational development than any other state in the Union. But for this only reason it has an opportunity for educational leadership afforded to few. They challenge the best any man can give. We welcome you to a share in them, for we believe that you, like the illustrious men who have preceded you, have a soul to dare. We have every confidence that your well-furnished mind, your broad outlook and your profound sympathy for all that is good, will be at the service of the whole state in the work it is trying to do.

And lastly, I congratulate you on the liberty you will enjoy here to put full emphasis on the religious element in education. We rejoice that you are in hearty accord with Cornell's tradition in this regard, and with which the colleges I represent are in cordial sympathy. If our goal is to send cultivated souls into the world, we are wise in the assumption that no soul is cultivated whose religious side is left undeveloped. We are all, as colleges, what we are because of the Church of Jesus Christ in this country. We cannot think of the world

apart from religion, and we ought not to be able to think of sending a young man or a young woman into the world uneducated in religion.

RESPONSE FOR THE COLLEGES OF THE METHODIST EPISCOPAL CHURCH IN IOWA.

By President Richard W. Cooper.

Mr. Toastmaster, Ladies and Gentlemen: This is an interesting moment in the educational world. To assume leadership now in a college community is to grasp the reins when the steeds are prancing nervously, somewhat anxious for the command to move. They may have no idea where they are to go, nor how fast and distant the drive, but they are young, eternally young, desirous of the race and ambitious of achievement. Their driver finds no course laid out for him, and can be certain of only a few things: that the journey's end is far ahead, the road difficult and perplexing, and the demand for as rapid a transit as safety and certainty will permit.

There is no reckoning what changes the face of the educational world may suffer in the next five years, what startling advances may be made, what new foundations established, what old practices given up, what new theories adopted. It would seem as if the available psychologies calculated to undermine the old and recommend the new have all been disclosed, and as if we have already advanced far on the road to a present adjustment of our curricula and institutions to what is abiding and permanent in the new. There is a new educational psychology and there are many new applications of it, some questionable and many astonishingly successful. The advance here and there is swift and startling. In tax-supported education striking developments were to be expected in democratic communities where wealth multiplies over-night, but they have come so fast as to confound us. Among institutions of independent foundation the advance is not so urgent, but gifts by the millions are enlarging old benefactions and establishing new ones. The increase of wealth, the multiplication of population, the growth even in stable communities of the student population of high school and college grades, the rapid exchange of knowledge and opinion throughout the world, the democratization and popularization of both knowledge and education,—have combined to make the present moment in the American college world both interesting and intense, perplexing and energizing. It is an inviting moment for one gifted in leadership to lend himself to the presidency of an independent college.

The summary of our public educational situation might run somewhat as follows: First, a wide-spread promulgation of the doctrine that education in a democracy means the education of all the children of all the people and the intellectualization of every community

and of every activity therein; second, the general acceptance of the theory that education should be directed towards life and should at desirable stages attach to life—that the community-needs should determine the curriculum.

These two principles are now being illustrated in numerous ways in the various grades of the public educational world. At the present moment almost every advance in our tax-supported system is an application of one or both of them. The marvelous and continuing growth of the public high school, the attempts to unite our rural schools into a consolidated system with the high school at the top, the extension of the high school curriculum in the cities through the first two years of the college course, our splendid state university foundations attempting to make standard provision for all grades and all sorts of education beyond the high school, and the recent development of the municipal university on the idea that every city of fifty thousand people must adopt a complete and thorough-going system of free public education in order to meet the many and varied needs of the community,—all of these, still in rapid progress, are applications of the two principles above stated and together summarize the rather tense situation in which an American educator finds himself involved.

Three questions, frequently asked, will summarize the particular situation of the independent college world:

The first query is, whether the time has not come for the state to assume authority over all forms of education within its borders, and the counter query, whether the time is not upon us when the independent colleges in any state should be recognized as public educational institutions serving the children of the people, and whether the time is not here for legislative enactment and legislative provision to take cognizance of this public service wherever it is discovered to be upon foundations generous enough to warrant such recognition.

Another query comes like a voice clamorous in the wilderness, whether in all this educational progress the moral and religious elements are not being scantily provided for, and whether the intellectualization of our religious life is not of first importance in both high school and college, and basic to any permanent social advancement.

Our third query is, whether the church college, in order to be worthy of her birthright and to justify her separate existence, must not specifically and permanently function along the lines of religious education and applied Christianity, make handsome provision for such functioning, and adjust the curriculum and other institutional activities to the religious needs of the people.

The first question broaches the mooted point of state control and the relationship of the independent college to the tax-supported system, and suggests that before such a unified system closes itself with the free college outside an adjustment should be made whereby the

free college should be admitted as part of the system and some statutory recognition given to it. This, in some form, we all agree to be a desirable accomplishment in the near future.

The second question calls attention to the fact that the religious elements of our life, which are basic to any stable, moral elements in our civilization and to all philosophical elements in our education, have not been provided for; that our religious life has not been intellectualized; that the state feels constitutionally incapable at this point, and that the independent college here finds a special and a most significant task.

The third question implies that hitherto the church college, forced by circumstances of origin and rapid growth to supply the needed general education, has neglected this most vital of all elements of education and this most open field of collegiate endeavor.

These are the elements in the situation which fill with consuming interest the present moment in education and make electric the administrative office of the independent college president. It is an hour of alignment and adjustment, of affiliation and co-operation, of abandonment and adoption, of failure and splendid achievement, of perplexity to-day and startling surprises to-morrow. In Iowa, more than elsewhere, it is an hour for patient but constant endeavor and firm hope; for generous, frank, large-minded and far-visioned leadership; for constructive statesmanship in religious education; for the jealous conservation of all that is fruitful in the old and the faithful winning of all that is worthy in the new.

Sir, we greet you as a leader among us, and extend to you the royal welcome of fellows in a field of rich endeavor.

ADDRESSES DELIVERED AT THE EDUCATIONAL PROGRAM

William Fletcher King, D. D., LL. D., Presiding.

A NEGLECTED FIELD.

By Senator Albert B. Cummins.

It is altogether impossible for me to think or speak of Cornell College from the standpoint of an outsider. It has so graciously honored me, and it has borne so prominent and worthy a part in the affairs of the people amongst whom I have lived for half a century, that, necessarily, I have great affection for it and look upon it as one of the priceless possessions of all the citizens of the commonwealth.

We are with hope and confidence conducting a new leader to his place at the head of this community of thought and purpose. In these circumstances it seems natural to reflect a moment upon the past and to survey for a little while the opportunities and duties of the future.

I am deeply sensible of the enduring work which has been accomplished within these walls. I am very conscious of the devotion which has characterized the faithful, competent instructors, who from year to year have given to the young men and women gathered here the best there was to give in the broad domain of learning and all there was to give in loving guardianship and unremitting care. Nor am I unmindful of the hosts of students who have gone from this institution ready and determined to make their way in the world through honorable and successful labor. These things may be taken for granted; but in looking back over the history of Cornell College I see one commanding figure towering above all others, a man who for nearly fifty years guided the institution through stress and storm, through the days of adversity and the times of prosperity, to the exalted position it now holds. Gentle as was his reign, unselfish as were all his purposes, he was yet a King, not alone in name, but in every benign quality that lifts a mortal above the level of his fellows. His influence will clothe the college with a mantle of goodness and greatness throughout all the years to come. We commit the destiny of the institution to a new leader, serene in the belief that in his strong and benevolent hands, in his comprehensive, cultured mind, in his noble ambitions, the future will be secure and that the college will steadily advance to bless and better mankind.

The opening hour of the new era in Cornell is an appropriate time for some observations upon the educational processes of this country

which I have long waited an opportunity to make, for I have been much impressed with the importance of certain work which has hitherto been, if not wholly neglected, sadly deficient. It is easy to say that the purpose of a school, college or university, is to train young people in the way they should go, but the suggestion is not very definite inasmuch as there is a vast difference of opinion respecting the best path in the world. We all agree that their minds are to be opened to the learning of the books, and strengthened for the struggles of life. We all understand that their morals are to be fortified against the temptations which lie on every hand. We all admit that the vital subject of an education is to so widen the field of knowledge and to so equip the student with the weapons of thought and science that he will be able to overcome the obstacles which he is sure to encounter. I concur in these definitions, and applaud the ambition for individual skill and efficiency. There is, however, another duty which falls upon civilized human beings which must be performed—and performed with the utmost justice and with the greatest intelligence—if organized society is to continue with peace, order, and progress.

Human energy can well be divided into two fundamental classes. It may be either egoistic or altruistic; that is to say, it may be either chiefly for the betterment or profit of the individual who expends it or for the good of all the members of the society of which the individual is a part, a good in which he shares equally and only equally with all the others. An overwhelming proportion of the knowledge we acquire and the work we do is acquired and done with selfish motives. I am not using the word "selfish" in a disparaging sense, for I recognize it as the mainspring of a great part of all activity and all material development, and when I speak of egoistic and altruistic labor I am entirely conscious of the fact that in the same person egoism and altruism are intermittently uppermost. Each of them must play its part and it is only when selfishness obscures its fellow virtue that the community suffers. We have travelled so fast along the path of knowledge discovered by, and devoted to, the selfish purpose that I sometimes think we know too much.

In agriculture, the fundamental pursuit of the world, science has revolutionized the business of farming and now almost every tiller of the soil is profoundly versed in the new and extraordinary learning of his vocation. Why? Largely because it is profitable.

In the science of mechanics, in the construction of machinery and the fashioning of tools and implements there have been such strides that the whole field of labor has been transformed into a bewildering exposition of manless energy. Why? Because money is to be made through the substitution of wood and metal for brawn and muscle. In the science of medicine and surgery, we have gone so far that miracles are being wrought daily upon the human body. Why? Largely

because of the rewards which attend the skill of the physician and surgeon.

In the science of the law, so far as its administration is concerned, we have attained a degree of learning which makes the old time practitioner gasp and which enables the adroit attorney to divide the classic hair "Twixt north and northwest side." Why? Because immense fees are in sight.

In the science of business, we have developed such combinations and consolidations, and grown to such bigness that we have lost all sense of proportion. Why? Because fabulous fortunes are found along that way.

Think of the railroads and the steamships with their speed and comfort. Think of the telegraph and the telephone bringing the uttermost parts of the earth in close conjunction. Think of electricity with all its light, heat and power. Think of the wireless communication which, disdaining all material forms, uses the subtile ether of the air to accomplish its beneficent ends. Think of everything that distinguishes our age from the one which closed a hundred years ago. Think of all these things in quick succession and you will have a faint perception of the tremendous advance which education, stimulated by selfishness, has brought about.

I repeat that if we do not know too much already, at the rate we are going we may become dangerous to ourselves. I sometimes fear that the fancies of the romance writer will be realized and that presently some scientist will be able to burn up all the water of the globe or set fire to the atmosphere which envelopes it, and thus fulfill in literal terms the biblical prophecy. I sometimes shudder as we continue to cut, gash, and slash the earth lest it shall fall in pieces and go flying in fragments through infinite space. Do not understand me to regret these wonderful changes in material things for nearly all of them have contributed mightily to the happiness and welfare of humanity. Nor do I decry the selfish interest which has so powerfully promoted them. Moreover, I do not contend that the love of money-making is the sole reason for these marvelous developments. I only insist that education, in these fields, has found eager and energetic followers because it has opened the path to power and fortune.

I could not if I would, and I would not if I could, dull or lessen the activities of the schools in training young men and women to work ever greater miracles in these arts and sciences, but my chief purpose this afternoon is not to applaud the victories of egoistic activities, but to bring forward and fasten upon your consciences "The Neglected Field," a domain of pure altruism in which there is no profit save the welfare of all the people and no fortune save the memory of having served your fellowman.

"The Neglected Field" is the science of organized society, as we

ordinarily phrase it, the science of government. The schools of the country have done practically nothing to expand and advance this most important of all human undertakings except in so far as they have prepared the minds of their students for sound thinking. This is well, but not enough. It is hardly an introduction to the most vital subject which concerns civilized beings. I do not forget that colleges and universities have courses in political economy and like studies, but the dreary platitudes of the abstract reasoner upon an ideal economic system is the most tiresome and unsatisfactory stuff that ever marred the purity of good white paper. We need something vastly more human, something which will deal directly with the mightiest problems of the day, something that will send a scholar into the world with a definite idea of the relation which exists between man and man, a glimmering at least of the difficulties which beset the adjustment of public affairs, and, above all, a definite resolution to perform his full duty as a citizen.

Every college should have a department of government in all its phases and aspects; and it ought to be the first and most honorable chair of the institution, equipped with the most comprehensive thinkers and patriots attainable. I very freely admit that there would be wide divergence of opinion not only among the teachers but among the pupils. Variety of judgment in such matters, however, is not strange and is desirable rather than otherwise. The chief thing is to send young men and young women out filled with all the learning which the subject furnishes, thoroughly saturated with a knowledge of the struggles, purposes, ambitions, victories and defeats of the patriots of all ages and firmly resolved to render faithful service to their fellowmen.

I cannot permit you to infer that we have not made gratifying progress in government, especially if we compare the conditions of this century with the long distant past. Gradually we have established the primal principle of organized society, namely, that the people are the source of power and have an inalienable right to govern themselves. It is also everywhere known and everywhere accepted that pure democracy in a country of considerable area and population is not only impractical but impossible, and representative government has become the fundamental law of civilized and intelligent nations. Courts are universally recognized as the final tribunals for the settlement of individual controversies. There are some additional principles which have received general concurrence, but the number of disputed doctrines increases geometrically with the growth of commerce, industry and wealth.

What laws are necessary in order to give every person, high or low, rich or poor, his equal opportunity in life for comfort, happiness and success, is the most obdurate inquiry ever propounded to the peo-

ple of any country. How to insure each man and woman a just share of the fruits of labor, presents a question which, if answered at all as yet, is most inadequately answered. How to preserve the rights of the weak against the constant invasions of the strong demands more intelligence, morality and wisdom than have appeared in this generation. How to distribute the burdens of government so that each citizen shall carry his fair weight and no more is, up to this time, an insoluble problem. Finally, and indeed it comprehends all else, is the everlasting question thundering down from the remotest time and still without a full reply, "What is justice in government?"

I have traced this outline, for it is an outline and nothing more, simply to make you feel that there is no other subject for research, thought, discussion and training, which can be compared with this in the far reaching consequences of error or infidelity. I have done it because I have felt that the schools of the land which have illuminated every other field with their culture and learning have not been similarly helpful in formulating thought upon this crucial matter. That they will, in the future, respond more adequately to the needs of humanity in this respect is as certain as the passing of time.

THE COLLEGE AND RELIGIOUS LEADERSHIP.

By President Charles M. Stuart.

In speaking of religious leadership I have not in mind at all the sort of leadership we associate with the pastor, the evangelist, the man or woman who promotes religion vocationally or professionally. I have in mind the leadership which every trained mind can bring to the community in its bewildering task of finding a remedy for evils which threaten its very life. The badge of the scholar is now no longer his familiarity with Greek declensions or his mastery of a wide erudition. It is rather his serious address to the problem of life and his cordial sympathy with all who seriously address themselves to that problem.

Why then religious leadership? Because there is now general agreement that the issues most nearly and most vitally affecting the world's well-being are, at the heart of them, religious issues. That is to say, in such an issue as the prevention of poverty, for instance, reform which proceeds upon the theory of its being solely an economic issue does not get very far. It does include economic considerations, to be sure, questions of wages, or hours of labor, of sanitary workshops and the like; but back of the economic considerations lie the deeper issues of self control, justice, brotherly kindness, which belong to the realm of the spirit, or more practically the realm of religion. Economic laws are not self executing. They prevail and are operative only when pressure of public opinion is of the kind and degree which

will make them prevail and operative. To create, promote and make effective such public opinion is the work involved in the kind of leadership for which I plead.

The need of such leadership is admitted on every side. In the clamor of many and loud and contradictory voices there are hosts of people who would be glad to know just what is best to think and do about the issues raised by war, by wealth, by poverty, by the drink evil, by industrialism, by civic and judicial corruption, by menacing corporation activities, by socialism, by syndicalism, by equal suffrage. One must think about these things. There are times when one must do something about them. If we are to safeguard our democracy, the majority, for the most part uninstructed and measurably indifferent, must be led to think sanely and to do wisely. One feels that war is wrong, but one knows there are some things worse than war, and an unrighteous peace among them. One feels that wealth may, and often does become a threat, but one knows, especially a college president, that wealth has its beneficent mission; the right relation between capital and labor might be promoted but it would not be permanently established by an equal division of the profit. There are aspects of socialism which must approve themselves to every right thinking man, but there are other aspects not quite so reassuring. The abstract fairness of equal suffrage no one cares to deny; but if we have already made a mistake by allowing suffrage to every man, just because he is a man, are we correcting the mistake by allowing the suffrage to every woman, just because she is a woman? These are issues powerfully affecting human life; they are of immediate and immense consequence for the future of the nation. In the tangle of opinion about them, one is feign to cry, "Who will show us any good?"

Ordinarily there are two agencies from which help might come. One is the pulpit; but the American public has apparently made up its mind not to follow the leadership of the pulpit in these matters, and with very many good people it is a serious question whether the ministry are making full proof of their commission in using the pulpit for the discussion of these problems. Another agency is the press, but unhappily the conditions under which the press operates prevent anything like a united and impartial leadership in any of the more important issues. This field, therefore, is practically clear for the leadership of the college man who is in business and in public life, and who can, in a competent and thoroughly disinterested way, help the public to a fair understanding of the merits of each case and to sound conclusions as a basis for intelligent action.

It is perfectly fair for a man to ask why special responsibility should attach to a college man. And the answer is very simple, because he is a college man. No man, even though he worked and paid his way through school, ever made an adequate return for the privi-

leges he enjoyed. It cost the college two dollars for every one he paid to make his college career possible. Of course the duty of serving the general good is a universal obligation; but the college man, just because he is a college man, has, in virtue of his superior advantages and opportunities, the greater responsibility. That school has done but poorly for a student which does not make him see and feel that the end of education is not individual comfort or success but social redemption, that it means not so much the increase of personal power and pleasure—though incidentally these are secured—as the increase of sources of power and pleasure which shall be to all people.

This, I think, has been the ideal of the American college from the beginning, following, it is true, the best tradition of the European universities. Look for the breeding place of reformers and you will find it in the great educational centers. It could not be otherwise. A liberal education has in its very designation the note of revolution; for liberal comes to us through “liber”—free—and not from “liber”—a book. When men are disposed to sneer at colleges as the nursing mother of a self-indulgent and socially divisive culture, it is well to remember Oxford and its stand for the barons against the Crown, and Glasgow in its terrific struggle against the domination of an alien church rule, and Princeton in its imperishable support of the colonies, and your own Cornell in its unforgettable contribution alike in the army and in the state to the cause of American liberty and union. One has only to cite the history of the Democratic movement in France, the wars for German and Italian unity and the perennial agitation for a free public life among the students of Poland, Hungary and Russia, to become aware of the tremendous influence which university life has upon the progress of constitutional government and the development of free institutions. A student, therefore, who withholds his quota of service for the public good denies the finest and most characteristic tradition of college spirit and college ideals. It is hardly necessary to argue this, for every school which has caught the temper of our land and times will be of the nation; “the windows of its classrooms will be always open upon the busy life of a people in process of national development.” The play of the world’s transactions will always be registered upon the active consciousness of the student and his duty to participate helpfully in public affairs will be a daily and an hourly insistence. Such an environment should make patriots of us all.

But, lest my idea of leadership should be misunderstood and be identified with public campaigning on the platform and in the press, let me say that to most people the opportunity for leadership will come in quieter but not less positive or less fruitful ways. A man, for instance, can make a really significant contribution to the general good by adding to the sum of virtue in the community the saving quality of a simple and upright manner of life. This is not simply a matter

of keeping the ten commandments. Society and the police force, for the most part, will see that you respect the elementary moralities. It is rather a matter of finer and more delicate ethical relations, the nice scrupulousness about personal honor, the purity of thought and feeling which is above suspicion, blamelessness of speech and thought, utter transparency of motive and character. An acknowledged source of trouble in our economic system is the existence of what might be called a double conscience in the administration of business. A man acting as the officer of a corporation, does as a matter of routine what he could not be brought to do as an individual for his own ends. The psychologists can doubtless explain the situation, and casuistry may furnish a defense for it, but no one is in doubt about the logical outcome if such a standard of ethics should be universally adopted. For such a situation it is doubtful whether formal agreement would be of any use. When large financial interests are at stake, the logical faculties are usually in abeyance. The hope of a remedy is found in the presence of some elect souls, some in whom has been cultivated a robust sense of the eternal righteousness of common honesty, of common justice, the feeling for fair play and the sense of brotherly love. Reinforce such a temper with a mind disciplined and informed and you have the power in which one man may become the conscience of a community. It is worth while remembering that virtue is contagious as well as vice; and one man good enough and strong enough, such a man as any Christian college might furnish, can, if he will, make goodness and virtue epidemic.

Leadership finds opportunity for exercise through very simple means. In any discussion of that most tragical of social evils, destitution, one is constantly confronted with the apparently universal passion for display. The threat of this is felt not less by the economist than by the moralist. It is an age-long evil. From the days of Paul down, the Christian pulpit has inveighed against it and has made but little headway. The economist is now making his contribution to the discussion with as little result. In its social effects it ranks with the blight of the drink evil. To this passion for display we owe the frenzy for wealth which costs many a man his best powers, his best principles, his best intentions, his best qualities of mind and heart, the consummate beauty and power of his whole life; to this we owe the passion for cheapness which is revolutionizing our industrial and commercial system. To this we owe the universal lowering of the moral tone in which evil is being called good and good evil; to this we owe the multiplication of devices for dishonest trading, of schemes for gambling, of methods for despoiling the confiding; to this we owe the ominous spread of the criminal temper in the well-to-do classes by which justice is over-reached with hardly a comment, and even the judgments of courts evaded with hardly a protest.

Now this is one of the far reaching powers for evil which an educated man or woman is in the very best position to fight successfully. The love of display is essentially the resort of a mind with small resources in itself. People who have no resources in the higher reaches of intellectual and spiritual delight will turn their energies to the lower order of gratification which is found in material display. This is as true of the poor who cannot pay for it as it is of the rich who can, and sometimes do. For the poor we have social settlements which undertake to show people methods of life which at small outlay conduce to comfort and to substantial joy; there is opportunity for similar organizations among the unresourceful rich, who need, quite as much, some elementary instruction on how to be happy and healthful though wealthy.

But chiefly, leadership is exercised to the wisest and widest effect by a steadfast and consistent witness to the spiritual view of the world we live in; that is, a witness on our part that life comes to its best and richest expression when prosecuted on the assumption that the things really worth striving for are the things of the spirit—truth, justice, love—the things that are honorable, lovely, and of good report. This is not as difficult as it used to be. The strong trend of contemporary thinking is all in this direction. No great scientist of our day, no philosopher of the first class, makes any reckoning now with the materialism or positivism of an earlier day. Probably there will never be an explanation of the evidence which will completely satisfy everybody; but there is now general agreement that the best working explanation is the one familiar to devout souls in every age,—that we are in God's world as God's children to work out His plans for the redemption of the race. The real leader of to-day, then, takes his place with the leaders of all time in maintaining and promoting the right of all men to enter upon a God-given inheritance of well-being, material, moral, social, spiritual.

Educational institutions everywhere are moving towards this view of a man's responsibility to society. The early humanistic ideals of the college which emphasized a culture through erudition and which in its outcome bred pedantry have no longer power in the educational world; the realistic ideals which emphasized the development of man through vocational training are no longer as influential as they used to be. In every school there obtains an earnest spirit to train a man for a work in the world which will give him opportunity not simply to make a living, but to raise the whole plane of living and to help realize for all the good which God intended all should share. In the days to come the value of a school will be determined by its faithfulness to this ideal. If on the one hand we are to have no superstitious reverence for Latin and Greek and the higher mathematics—the inevitable obstacles, according to soap-box declaimers, to a suitable preparation for practical life,—on the other hand the best and

most influential thinking is not going to content itself with a program in which "all the values of education are comprised in the ability to read and write and turn out a piece of work." If man is something more than a capacity for acquiring apparently useless knowledge, he is also something more than an ingenious energy for making things. The school or college has not done its best for a man which does not reckon with him on the basis of his being chiefly and fundamentally a being of spiritual instincts and capacities. And it is when a man has been disciplined after that manner and in that atmosphere that he justifies at once his manhood and his education.

Such is the necessary training for leadership; and out of leadership thus shaped and trained a new hope for the world is born. The chief object of enterprise seems to be to make a bigger world than man has ever known; and that will be worse than futile unless at the same time some agency is at work getting for this bigger world bigger men and women to make the world's ministry beneficent. It is the school and the college, with the church and the home, to which we must look for help in securing the larger manhood and womanhood for this larger and more alluring world. If this trust is taken seriously, if the college will continue to turn out robust leaders equipped with a fervent and indestructible idealism, we may yet see the vision of the Christian seer realized upon the earth. For then we shall have the veritable city of God come down out of heaven, the city where men and women shall ply their work with busy and with happy feet, because on their lips is an unquenchable and inextinguishable song, and in their eyes is the lustre of gladness and content, and in their hearts the solid satisfaction of abiding peace. "There shall be no more death, neither sorrow nor sighing nor any more pain, for the former things are passed away."

THE COLLEGE OF THE PIONEER.

By President Thomas H. Macbride.

It is with special pleasure that I welcome the privilege of this hour. I deem myself doubly fortunate; I may not only share in the gladness of this event, its new-born courage, strength and hope, but I am permitted also to welcome this new president, and to bring, for my colleagues, my associates, and for the whole public school system of the state, so far as represented by the University, the fullest and most sympathetic expression of congratulation and good will. To rejoice in the accomplishment of that which has been done, in the triumph of this institution, set for ideals only, and realizing thus so highly the purposes of its devoted founders,—there is for us all nothing finer than this; and my congratulations are real and sincere. Nor shall any suppose that my place here is merely official, that my greetings are

perfunctory, and might be read as well as spoken. Permit me to claim my own; I have a personal interest, reaching far back through the years.

Seated here in this fine, comfortable auditorium, it is difficult indeed for most of us to form any possible concept of the circumstances under which this college, and many another like it, had its origin; so much has Iowa, so much have all things, changed. We rush hither and thither on soft-flying cars and trains through fields of uncounted but unquestioned wealth; we see the corn, rolling like a sea of splendor from river to river, recurrent from year to year, obedient to the marching sun; we watch fair cities, where dwell the fortunate thousands and tens of thousands of our citizens in homes the happiest, cleanest and purest ever known,—we view these without surprise, wondering only that they are not more numerous. We follow highway after highway, where farm joins farm in one interminable garden, where rural homes on every hand, with all the comfort and convenience of luxury in finish and appointment, stand embowered in groves and orchards whose fruit shows, by its absolute neglect, the lavish productiveness of our yet unappreciated soil; everywhere there is a view of wealth so widespread, so usual, so common and commonplace, that we cease to wonder at it and we look upon the millions and millions of physical value with indifference and unconcern.

All this we know. Such is the Iowa of today. But in the face of such a situation, how shall these younger men and women, how shall any of us, form any real picture of the Iowa of sixty years ago? And yet, to understand the meaning of Cornell College at this moment, and the spirit for which it stands we must, if possible, look back and learn the hiding of its power, its early inspiration and its origin.

Permit me then to speak briefly of the men who made Iowa, who built Cornell College, who by their own hands lifted yonder walls of that elder structure which, I trust, shall stand for long, the glory of this campus.

In an ancient book I have read certain words which seem to be significant on a day like this:

“Let us now praise famous men, and our fathers that begat us.

“The Lord hath wrought great glory by them through his great powers from the beginning;

“Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions.”

Permit me for a little to speak of these men.

Cornell College was founded in 1853. On all the prairie of that day there was not a railway, hardly a common road. Vast portions of the country were unoccupied, trackless, save as wandering herds of cattle made trails from hilltop to hilltop and from meadow to meadow.

In the summer there stretched away a land of flowers, the tillage of the ages, beautiful beyond all compare, everywhere wild gardens watered by lazy, unbridled creeks and plethoric rivers. Fleece-like mists marked out the vast, undrained, miry swamps and marshes. The mists followed the sluggish drainage in long, winding clouds, sometimes by sun undried, by winds unlifted, for days and weeks together. In winter, a blizzard-swept field of ice and snow made all the plain impassable.

Along the Mississippi river half a dozen towns were set, here and there, to welcome the incoming tide of immigration; but the multitude of the people was scattered in the village-like settlements, far and wide. Cabins were the usual homes of men—plain log cabins standing by the banks of the larger streams and rivers, more sparsely dotting the hilltops of the prairies in the ever-widening fringe of progressive occupation toward the west. Public buildings were small and cheaply built, courthouses and churches insignificant. The everywhere present log school house served in many communities for school and temple. Money was none; wealth was none; personal property none, save such as came in an ox-drawn cart or wagon from some eastern home, or such as might be estimated in the value of tools and cattle.

Yet these people built the colleges. How might Carnegie or Rockefeller have smiled at such a place for such investment, even on the familiar basis of "we'll give one if you'll give two"; and yet here also, doubtless for purposes we dream not of, God had spread one of the seed-fields of time! These men built colleges, built them in numbers, one at least in every county, structures of brick or stone, standing in many cases to this day. How did it happen? How did they do it? Who were these people, what impelled them to such a labor, and what did they mean? They are all quiet now; possibly here or there an aged man survives, with memory dim, dreaming of earlier years; how shall I picture for you the people of his day?

Well, in the first place, the pioneers of Iowa were optimists, they were happy people. They lived much out of doors; they were mostly young and full of lusty life. They knew what they were doing. They knew the goodness of the land, upon its fertility they relied, its beauty they enjoyed. In spring wild orchards filled the landscape with glorious bloom; in autumn a wealth of ripening fruit awaited the user. The mother cared for the simple duties of the house, the father tilled a limited field; the children tumbled amid the wild flowers of the meadow. In winter, severe enough betimes, roaring wood-fires in the throat of a widened chimney filled the cabin with warmth and cheer. Men and women alike were brave.

In the second place, these people were of more than ordinary intelligence. Yale and Princeton and Jefferson were named among them, and even Harvard was not unknown. In those spirited times they well

knew all that was going on, and during the long winter evenings, in school-house and cabin, the historian Rhodes might have heard men discuss the repeal of the Missouri Compromise with an acumen which would have brought lustre to the pages of his Volume I, brilliant as those pages are. These men loved learning; all did not possess it, but thousands had in some way felt the sweetness of its power. They knew the meaning of a college, and they loved it.

In the third place, the pioneers of Iowa were thoroughly religious men. They believed in God and his governance of the world. All over these prairies the Sabbath was filled with song. Men sang in their homes. On a summer day you might hear the incense of morning. It floated from windowless cabin to cabin. But on Sunday the grove or the school-house was the meeting-place, and in fine weather people journeyed for miles to church. The songs of Zion filled the aisles and stirred the leafy ceilings in the temples of God's planting, temples not made with hands. In autumn, when the hillsides were red with sumac and the maples in the valleys were gold, what more appropriate than to sing:

"There is a land of pure delight,
Where saints immortal reign;"?

And so on the way they sang; so that it is literally true that the prairies were sometimes filled with the music of religious song. One who knew these people well was wont to say that ninety per cent of the early population of Iowa were members of our various democratic churches.

Better than all, in all these forming counties, the unwearied circuit-rider, of whatever faith, rode his familiar round; by every track, by every trail he passed, bearing his message of courage and good cheer. You may see him yonder on his pony, outlined on the hilltop against the evening sky, as low descends the summer sun. From that hilltop the view is glorious, but does not include the prospect of a hotel; and, saddle-bags for pillow, the traveller will spend the night alone, beneath the stars!

As days shorten and grow colder, the pony finds tether near some lonely cabin; its owner made welcome within. The neighbors gather; "They round the ingle form a circle wide", and in the firelog's ruddy light they talk the evening hours away. They talked of the republic and its dangers, of the new commonwealth and its possibilities, of their children and their hopes; and the fire-log fell to embers gray.

But as they talked they became men of vision. They saw the children of the prairie coming to manhood and womanhood without the sweetness they themselves had known. The eastern schools were far away; there was but one solution: colleges must be; Christian culture

must be; and so these men built the colleges and secured the culture that they sought.

How did they build their colleges? They builded them themselves. How did they build their colleges? They had no money; but they had zeal and faith and vision. They gave their labor and their time. All winter long you might hear the axes ringing in the forest, the sledges plying in the quarries. You might see on the horizon smoke ascending from the furnace, as plain men with purpose high, hewed the beams and quarried the stone and burned the brick and lime to build the college. Had not God given them health and hands? And so they laid the foundation, and the corner stone, and at length they brought forth the "headstone with shoutings, crying: Grace, grace unto it!"

Even so the men of Iowa builded for themselves Wesleyan, and Penn, and Cornell, and Upper Iowa, and Lenox, and Pella, and Tabor, and all the colleges and academies between, over the whole face of the land. For these buildings, thus erected, they found teachers, consecrated men and women, who also gave what they had; nay, they gave more than the others all! These gave their lives; they gave themselves, that the youth of Iowa might learn the more enduring joys of human life.

And so young men and maidens went to college and learned of the things of the spirit. The hillsides still blossomed as before, but for young men and women there opened far vistas of the fair fields of literature and history, with flowers and harvest and the shadows of passing clouds. The birds still sang in the budding thickets, but at college young people learned the music of immortal song, cheering, consoling the troubled hearts of men from century to century. The mists still hung in the valleys, but young people learned to look upon them without fear,—symbols of those other clouds that everywhere gird us round, dimming the vision of our keenest insight, but yielding to the progress of knowledge as mists melt before the sun. The intellectual life opened, and Iowa was transformed.

But this is not all; these colleges set in motion those forces which insured the success of the public schools; nay, the University itself is but the culminating crest of that impulse for learning started by the people who in their poverty would have colleges, sixty and seventy years ago.

With good reason, therefore, we are glad in the festivities of this day. Well may we felicitate this new president upon the heritage to which he here succeeds.

It is sometimes said that education is to fit men for life. Our fathers thought farther; they said education is to fit men to live well. They emphasized duty, and built their colleges with these things in view. There are those who say that the smaller colleges have had

their day, and that there are in Iowa too many colleges, that they cannot support themselves, and all that sort of thing. I am not of those who believe any of these things; certainly not if the colleges go forward to do the office for which they are set, and which they have thus far done so well. Every one of them is needed. Every one of them is a center of inspiration in its own community, an outpost of light which must not be dimmed and against which the powers of dust and darkness should not be permitted to prevail. But let them not attempt more than they can do. Andover has never bethought itself to become a university, nor even a college; Andover is Andover throughout the world.

Education shall teach men to live, to live the best lives that humanity knows. All our wealth and material progress are good, but only as they make all better things more widely possible, by no means as for a moment obscuring these. The success of a college, as of a nation, is measured by what it contributes to the intellectual life and joy of men, to their moral and spiritual force and power, to the consolation and comfort of men. There is no other success. Our fathers knew this, and colleges and schools exist that the nation may live.

And so I praise famous men, the fathers of the state, and again from the old book I quote:

"There be of them, that have left a name behind them, that their praises might be reported.

"And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them."

But it is also written of old, that of such men the names are written in a certain book of life, to be opened some day and somewhere.

LETTER OF PRESIDENT RICHARD P. BOWLES.

[President Bowles of Victoria College, Canada, who was to have spoken on "The College Spirit," was prevented from attending the Inauguration on account of illness, and sent the following letter of felicitation.]

Dear Professor Ebersole:

Being denied the privilege of being present at the Inauguration of Cornell's new President, I send, through you, greetings in the name of Victoria College.

Victoria has recently been congratulating herself on her many sons who have obtained eminence in the public and church life of Canada. The elevation of Dr. Flint to the Presidency of Cornell College is a cause of further felicitation. The members of the staff who recall Dr. Flint's career when at Victoria are assured Cornell has made

no mistake in its choice of President. In addition to splendid gifts as a student, Dr. Flint manifested to a high degree those qualities and capacities for leadership and executive action which will render signal service to Cornell in days to come. Our regret that the call twice given to Dr. Flint to return to his native land was ineffective is tempered by the knowledge that another of Victoria's graduates has found a place of high opportunity in the great neighboring nation whose unfortified northern, faces our unguarded southern, frontier. The distinguished reciprocity of service given by university men in both these lands furthers the hope of perpetual peace and good-will between two peoples whose spiritual inheritance of language, literature and ideals is the same.

Wishing you bright and happy days for the Inauguration Ceremonies, I am,

Very sincerely yours,

R. P. Bowles, President.

Victoria College, Toronto, November 16th, 1915.

LIBERAL STUDIES.

By President George E. Vincent.

[An abstract prepared by the speaker. The address was not written nor taken by a stenographer.]

The words practical, vocational, efficient, are the shibboleths of the hour. Bread-and-butter education is set over against cultural pursuits. The advocates of the former are scornful of everything which cannot be turned into cash. The devotees of the latter disdain all discipline which has merely material utility.

Nothing is gained by prejudice and bigotry of this kind. Vocational studies may have liberalizing influence, as when the student of agriculture pursues the natural sciences with keen zest, sees the social significance of farming, and cherishes the ambition to make country life a satisfying and inspiring career. On the other hand the student of classical languages may be training himself unimaginatively to teach for the sake of a livelihood,—a distinctly vocational ideal.

It would, however, be sheer confusion of thought to regard vocational and liberal pursuits as quite interchangeable ideals. The arts course in college has aims which are different from those of the utilitarian curricula, technical and professional. Yet from vocational ideals and methods the liberal arts have something to learn.

The technical student every day sees, or has faith, that his courses bear directly upon his personal efficiency. He knows where he is going and he knows that he is on the road. Technical education is preparing men to solve problems. These situations can be anticipated. The methods of dealing with them have been systematized and can

be taught with clearness and precision. The strength of vocational education lies in its power to solve problems.

Liberal education cannot afford to shirk the tests that are applied to vocational training, for problem solving is the test of all education. Unless there are problems in human life upon the solution of which an arts course has a fruitful bearing, it will be hard to defend liberal education as anything more than a means of polite accomplishment and agreeable urbanity.

It is a mistake to think of problems as always technical or commercial. There are problems of deepest importance in human life; problems of intelligence, of trained insight into the causes of things; problems of appreciation, of sensitiveness to the beauty of nature and of human life. Again there is the problem of developing distinction, or realizing individuality, of being different from the rest of mankind, for the sake of living largely and of making contribution to the common life. There are the problems of duty, of intelligent recognition of obligation, of courageous loyalty to the widest human interests. Finally, there are the problems of faith, of having some sense of the mystery of life, of seeking to grasp a Divine purpose in the universe. All these problems are the problems which, as man rises above the animal life, become increasingly significant and vital. It is precisely with problems of this kind that a liberal education seeks to deal.

The very word "liberal" is full of suggestion. A liberal education was originally the education which befitted a freeman rather than a slave. This idea has been merged into the conception of the liberating power of education itself. "The truth shall make you free", is not mere rhetoric. It expresses the essential idea of a liberal education. Such an education does give freedom.

It frees men from prejudice, that is, from the judgment that is made in advance of the evidence. It exalts the open mind, suspended judgment, power to recognize new and larger truth, and to re-adjust one's self to it. Such education frees one from vulgarity, from commonness of speech, from pettiness of interests and uncritical conventional-ity of life.

It frees its devotees from provincialism. They become citizens not of the parish, but of the world,—true cosmopolites. A liberal education frees one from ennui, from self-weariness, for it affords inner resources and makes one independent of external things. Again it gives freedom from the narrow bigotry of class, for it offers insight into the lives of men of many kinds, widens the scope of comradeship, gives its possessor a generous sense of social relationship and duty. Finally, it frees its devotees from materialism and the sensual side of life, for it affords higher, finer joys, nobler spiritual satisfactions.

Liberal studies, then, have a fundamental and enduring place in human life. They must, however, be reinterpreted to each genera-

tion; they must be genuine and sincere; they must seek to turn material prosperity into the wealth of mind and spirit. The Arts College has its high place and its noble tasks in American life. May Cornell under its new leader continue its service to Iowa and to the country, in sending out graduates who are free men and women, devoted to "The things that are more excellent".

THE COLLEGE AS A HUMANIZING AGENCY.

By Bishop Francis J. McConnell.

[An abstract prepared by the speaker. The address was not written nor taken by a stenographer.]

It is said that in an ordination ceremony through which the Buddhist priest must pass one question is asked of the candidate seven times. The question is, "Art thou a human being?" No more fitting question could be asked seven times, or seven times seven times, of those who are in any way to connect themselves with college work. For the function of the college is not primarily to fill minds with knowledge. It is rather to make an atmosphere which tends toward the largest humanity. The college should be the place where everything is approached from the distinctively human angle. In the university, strictly speaking, especially in the courses which aim at vocational equipment, the fundamental purpose is the impartation of scientific training. But in the college the aim is to make the largest sized man. It will be remembered that Emerson's definition of the scholar is a "man thinking." The college aims primarily at producing the man who can think.

From this point of view we see how completely mistaken is over-technical, over-specialized training in college. Methods of treatment that would answer well enough as preparation for a distinctively professional career may lack fitness to furnish the mind with the point of view from which to estimate human values. In some of the greater institutions of England the emphasis is on "residence", the idea being that certain values are acquired just by residing in a collegiate atmosphere. We all know some students in America whose educational duty seems to be exhausted in the very fact that they are staying at college. But no amount of caricature can undo the truth at the center of the English conception. A college is supposed to be a place where human beings are made in the fullest sense more human. The college is not to be judged merely by the number of men it turns out as "digs", or "grinds", or specialists. It is to be judged by the quality and accent of human life which it furnishes to a community.

We are living in a time when all sorts of errors strive to take hold of what we call the "popular mind." How are the errors to be fought? Of course, the scientific specialist thinks that his word ought to be

final in these spheres. And so it is, to all who pay any attention to scientific experts. But the most effective foe of folly is broadly human thinking brought to an instructive discernment of the things most worth while, and filled with power to make an atmosphere in which error dies of itself. Certain great follies will pass away as the intellectual climate changes, and the change of climate is brought about chiefly by large-sized and soundly-fibered minds, which the college is supposed to nourish. Out of the college is supposed to flow a stream of wholesome life which makes for the cleansing of community thinking. And, by the way, this largeness of view and of life is about as fine a contribution as a college can make toward social service.

The time is close at hand when communities will insist more and more upon the most careful handling of the huge endowment funds which are being piled up for the educational institutions of this country. The best return for the vast amount of effort necessary to produce the income for these funds is the mass and quality of human life which will make society itself more human in its thought and purpose. All sorts of institutions to-day must face the question as to their output in human terms. We ask of the industrial systems, and political mechanisms, and religious organizations, "What sort of man do you turn out?" By the answer to this same question the college also really stands or falls.

And yet, we are not to take ourselves too seriously. The college is to find its proper place in the world, and fill that place. But it need not feel itself called upon to do everything. The college atmosphere should be lighted with at least an occasional ray of humor,—the humor coming as men in perfectly wholesome fashion realize the limitations within which they must work. It will be remembered that Mr. Dooley has pictured for us a meeting of famous educators who were bemoaning the fact that they failed to settle all the problems of modern society. "Cheer up, gentlemen," cries Mr. Dooley, "You have not solved all the problems, but nobody asked you to." There are some things the college is not called upon to do. Its service to the community will be largely indirect. It will furnish the men who will solve the problems, and if it furnishes men whose humanness is their chief characteristic, its service will have been well worth while.

The new leader of Cornell College is himself a man of large and varied life. The chief element in his success thus far has been his recognition of the fact that no life is essentially human which is not essentially Christian. Under his leadership we feel confident that Cornell will continue to send forth the influences which make for the enlargement and enrichment of the lives of the young men and women who come to these halls.

DELEGATES AND OFFICIAL GUESTS

THE ACADEMIC PROCESSION

DELEGATES FROM EDUCATIONAL INSTITUTIONS.

- Yale University: John R. Waller, LL. B., Attorney at Law; Alumnus.
- Columbia University: Edward Thomas Devine, Ph. D., LL. D., Professor of Social Economy. Clarence Dimick Stevens, A. M., Associate Professor of English in the University of Cincinnati; Alumnus.
- Rutgers College: Percy Edgar Brown, Ph. D., Professor of Soil Bacteriology in the Iowa State College; Alumnus.
- Dartmouth College: Robert Huntington Fletcher, Ph. D., Professor of English Literature in Grinnell College; Alumnus.
- Dickinson College: John Dashiell Stoops, Ph. D., Professor of Philosophy in Grinnell College; Alumnus.
- University of Pittsburg: John Abner Marquis, D. D., LL. D., President of Coe College; Alumnus.
- University of Vermont: Sedgwick S. Brinsmaid, Importer; Alumnus.
- Washington and Jefferson College: John Abner Marquis, D. D., LL. D., President of Coe College; Alumnus.
- University of Indiana: Edwin Diller Starbuck, Ph. D., Professor of Philosophy in the State University of Iowa; Alumnus.
- Amherst College: Elbert William Rockwood, M. D., Ph. D., Head of the Department of Chemistry in the State University of Iowa; Alumnus.
- Western Reserve University: Charles T. Hickok, Ph. D., Professor of Economics and Sociology in Coe College; Alumnus.
- Wesleyan University: John Cheesman Clark, A. M., President of the Board of Trustees. Caleb Thomas Winchester, L. H. D., Professor of English Literature.
- Victoria College, Canada: Richard Pinch Bowles, D. D., LL. D., President.
- DePauw University: Lisgar R. Eckardt, Ph. D., Professor of Philosophy.
- Knox College: Orrin Harold Smith, Ph. D., Professor of Physics in Cornell College; Alumnus.
- University of Michigan: John R. Waller, LL. B., Attorney at Law; Alumnus.
- Mount Holyoke College: Winifred Richards Tilden, A. B., Physical Directress in the Iowa State College; Alumna.
- Ohio Wesleyan University: Francis Marion Austin, A. M., Professor of French and German in Illinois Wesleyan University; Alumnus.
- Iowa Wesleyan University: Edwin Allison Schell, Ph. D., D. D., President.
- Baldwin-Wallace College: Frederick Carlos Eastman, Ph. D., Head of the Department of Latin in the State University of Iowa; Alumnus.
- Beloit College: George Lucius Collie, Ph. D., LL. D., Dean, and Professor of Geology.

- Mount Union College: Albert Magee Billingsley, D. D., Minister in the Methodist Episcopal Church; Alumnus.
- College of the City of New York: Norris A. Brisco, Ph. D., Head of the Department of Political Economy and Sociology in the State University of Iowa; Alumnus.
- Grinnell College: Garrett Polhemus Wyckoff, A. B., Professor of Economics.
- Otterbein University: Albert Samuel Keister, A. M., Acting Professor of Political Economy and Sociology in Cornell College; Alumnus.
- University of Wisconsin: Jay T. Colegrove, A. M., Instructor in History in the Cedar Rapids High School; Alumnus.
- Illinois Wesleyan University: Theodore Kemp, D. D., LL. D., President.
- Northwestern University: James Alton James, Ph. D., Professor of History.
- Garrett Biblical Institute: Charles Macaulay Stuart, D. D., Litt. D., LL. D., President.
- Hamline University: Samuel Fletcher Kerfoot, D. D., President.
- University of Iowa: Thomas Huston Macbride, Ph. D., LL. D., President. George Frederick Kay, Ph. D., Head of the Department of Geology. George Walter Stewart, Ph. D., Head of the Department of Physics. Robert Bradford Wylie, Ph. D., Professor of Morphological Botany.
- Leander Clark College: Marion Richardson Drury, D. D., President.
- Upper Iowa University: Richard Watson Cooper, D. D., Litt. D., President. John William Dickman, A. M., Sc. D., Dean, and Professor of Sociology and Political Science.
- Epworth Seminary: Clyde Edwin Baker, A. B., B. D., Principal.
- Baker University: Samuel Soule Murphy, D. D., Member of the Board of Trustees.
- Simpson College: Joanna Baker, A. M., Professor of Greek Language and Literature and Associate Professor of Latin. Clara Frances Chassell, A. M., Assistant Professor of English.
- Bates College: Guy V. Aldrich, A. B., Secretary of the Young Men's Christian Association in the State University of Iowa; Alumnus.
- Iliff School of Theology: Francis John McConnell, Ph. D., D. D., LL. D., Bishop in the Methodist Episcopal Church, President of the Board of Trustees.
- University of Wooster: Charles H. Purmort, D. D., Iowa Synodical Superintendent of Home Missions of the Presbyterian Church; Alumnus.
- Carleton College: Donald John Cowling, Ph. D., D. D., President.
- Drew Theological Seminary: William Warren Sweet, Ph. D., Professor of History in DePauw University; Alumnus.
- Cornell University: Charles Bundy Wilson, A. M., Head of the Department of German Language and Literature in the State University of Iowa; Alumnus.
- Iowa State College: Louis Bernard Schmidt, A. M., Associate Professor of History.
- University of Maine: Roy Hiram Porter, M. E., Associate Professor

of Mechanical Engineering in the Iowa State College; Alumnus.

University of Minnesota: George Edgar Vincent, Ph. D., LL. D., President.

Boston University School of Theology: John L. Hillman, D. D., Pastor of the First Methodist Episcopal Church of Des Moines; Alumnus.

University of Nebraska: Frank Louis Haller, Member of the Board of Regents.

Swarthmore College: Mrs. Henry Houghton Schumacher; Alumna

Vanderbilt University: Albert Mason Harris, A. M., Associate Professor of Public Speaking and Debating.

Doane College: William Orville Allen, Ph. D., President.

Penn College: David Morton Edwards, Ph. D., President.

Dubuque College: Paul W. Knuth, A. M., Professor of Philosophy and Psychology.

Parsons College: William Alfred Wirtz, Litt. D., Dean and Professor of Modern Languages.

Wellesley College: Caroline C. Soutter, A. B., Instructor in Latin in the Cedar Rapids High School; Alumna.

Iowa State Teachers College: Nancy Jennette Carpenter, A. M. Professor of English.

Radcliffe College: Ethel Rose Outland, B. S., Instructor in English in Coe College; Alumna.

Coe College: Clinton O. Bates, Ph. D., Professor of Chemistry. Stephen W. Stookey, LL. D., Vice President, and Professor of Botany and Geology.

Dakota Wesleyan University: William Grant Seaman, Ph. D., President.

University of North Dakota: Frank LeRond McVey, LL. D., Ph. D., President.

Chicago Training School: Lucy Rider Meyer, M. A., M. D., Principal.

Southwestern College: Daniel M. Yetter, D. D., Member of the Board of Trustees.

Nebraska Wesleyan University: Frank Cole, D. D., Pastor of the Methodist Episcopal Church in Davenport; Alumnus.

University of Chicago: Francis Asbury Wood, Ph. D., L. H. D., Professor of Germanic Philology.

Morningside College: Herbert Grant Campbell, A. M., Professor of Philosophy.

OTHER OFFICIAL GUESTS.

Abigail Stone Abbott, Principal Cedar Rapids High School.

Dan B. Brummitt, D. D., Editor of the Epworth Herald.

Hugh D. Atchison, D. D., Pastor Saint Luke's Methodist Episcopal Church, Dubuque.

George W. Clarke, A. M., The Governor of Iowa.

Albert Baird Cummins, LL. D., Member of the United States Senate.

Albert M. Deyoe, A. M., State Superintendent of Public Instruction.

E. Robb Zaring, D. D., Editor of the Northwestern Christian Advocate.

THE ACADEMIC PROCESSION

At 9:45 o'clock the Academic Procession formed to the East of the Fountain in front of College Hall and proceeded to the Chapel Auditorium in the following order:

First Division

Orrin Harold Smith, Grand Marshal.
The Presiding Officer; The President; The President Emeritus; The Acting President; The President of the Board.
The Speakers of the Day.
The Representatives of the State.

Second Division.

John Robert Van Pelt, Marshal.
The Board of Trustees of Cornell College.

Third Division.

Nicholas Knight, Marshal.
Delegates from Educational Institutions.
[In order of the age of the institutions.]
Other Official Guests.

Fourth Division.

Harry McCormick Kelly, Marshal.
The Faculty of Cornell College.

Fifth Division.

Joseph Morris Bachelor, Marshal.
Members of the Clergy.

Sixth Division.

Charles Reuben Keyes, Marshal.
Members of the Alumni of Cornell College.

Seventh Division.

Guy Mortimer Knox, Marshal.
The Senior Class in the College.

INAUGURATION COMMITTEE.

William Fletcher King, Chairman; James Elliott Harlan; Hamline Hurlburt Freer; William Harmon Norton; William Stahl Ebersole, Secretary.

INDEX

[The addresses are printed in the order in which they were given. The program of the day, which follows the title page, serves, therefore, as a table of contents.]

	Page
Abbott, Abigail S., Address of.....	42
Atchison, Hugh D., Address of.....	39
Bowles, Richard P., Letter of.....	67
Carpenter, Jennette, Address of.....	37
Charge to the New President.....	8
Clarke, George W., Address of.....	31
Committee on Inauguration.....	76
Cocper, Richard W., Address of.....	50
Cummins, Albert B., Address of.....	53
Delegates and Official Guests.....	73
Devine, Edward T., Address of.....	8
Deyoe, Albert M., Address of.....	34
Educational Program.....	53
Flint, Charles W., Address of.....	15
Inaugural Address.....	15
Inauguration Ceremony.....	7
Luncheon	31
Macbride, Thomas H., Address of.....	62
Marquis, John A., Address of.....	48
McConnell, Francis J., Address of.....	70
Procession, Academic.....	76
Program, Day and Week.....	5
Soper, Erastus B., Words of Induction.....	7
Stuart, Charles M., Address of.....	57
Vincent, George E., Address of.....	68
Winchester, Caleb T., Address of.....	44



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